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THE MAHĀBHĀRATA

Analysis and Index

THE MAHĀBHĀRATA

Analysis and Index

BY

EDWARD P. RICE

AUTHOR OF 'A HISTORY OF KANARESE LITERATURE'

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TO
ALL WHO ARE INTERESTED IN INDIA'S
AGE-LONG RELIGIOUS QUEST AND WHO
TOIL AND HOPE FOR HER BRIGHTER
FUTURE

Yo Bhāratam samadhigachchhati vāchyamānam
Kim tasya Pushkara jalair abhishechanena

Mahābhārata, XVIII, 5

We Hindus represent a continuity of creed, traditions, literature, philosophy, modes of life and forms of thought, which are peculiar to this land. It cannot surely be for nothing that this peculiar favour has been shown to us under providential guidance. If the miraculous preservation of a few thousand Jews had a purpose, this more miraculous preservation of one-fifth of the human race is not due to chance. We are under the severe discipline of a high purpose.

MAHĀDEV GOVIND RĀNADE

O Love Divine!—whose constant beam
Shines on the eyes that will not see,
And waits to bless us, while we dream
Thou leavest us because we turn from Thee!

All souls that struggle and aspire,
All hearts of prayer by Thee are lit;
And, dim or clear, Thy tongues of fire
On dusky tribes and twilight centuries sit.

Nor bounds, nor clime, nor creed Thou know'st,
Wide as our need Thy favours fall;
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all.

JOHN GREENLEAF WHITTIER

FOREWORD

It has given me great pleasure to see the Rev. Mr. Rice's summary of the *Mahābhārata* in print, and in excellent print, too. It is an admirable piece of careful and scholarly work, which will prove immensely useful to students of the *Mahābhārata*; and study of the *Mahābhārata* is indispensable for those who would learn to understand the spirit and culture of ancient India.

L. D. BARNETT

PREFACE

THE *Mahābhārata* is much more than an epic story of the heroic age of Ancient India. It is a vast repository of Hindu traditional lore, philosophy and legend. It has been the quarry from which dramatists and Purāṇa-writers have drawn much of their material for fifteen centuries. It is accepted as an authoritative *smṛiti* by a hundred million followers of Brāhmanical tradition. It is not the work of one author, nor representative of any one time, but the production of many generations of Brāhman writers through nearly a whole millennium. In it have been incorporated extensive treatises on law, philosophy, religion and custom, together with numerous episodes, legends and discussions—amounting in all to four-fifths of its bulk, which is ‘eight times as great as that of the *Iliad* and *Odyssey* put together’, and three and a half times that of the entire Bible. It discloses to us an age-long quest, made by a religiously-minded people, for a solution of the perennial problems of the human race with regard to the relation of man to the seen and unseen Universe, death and the hereafter, sin and sorrow, the standards of conduct, and the way to eternal bliss. Whatever we may think of the results arrived at, a knowledge of them is essential for any adequate understanding of the moral and religious ideals which the Hindus have inherited from their forefathers. Some acquaintance with such a record is important for all who have dealings with the Hindu people, whether they are servants of Government, educationalists, missionaries, or engaged in commercial life.

But the very multifariousness of the contents of the epic makes it difficult to locate any particular incident, legend or discussion of which one is in search. It has often been described as a ‘jungle’ of information. What has been needed is a *map* of this jungle—a plan of paths and byways through it, which shall make its contents easily accessible. The present

Analysis is an attempt to meet this need. It will also make clear how the encyclopaedic contents of the epic have been articulated into the central narrative.

The present compiler first made for his own use an abridgement of each of the 2,009 chapters of the work, thus reducing the bulk to about one-tenth of the original; and then grouped the chapters according to the subject matter. This abridgement would need to be worked over again before it could be offered to the public; and the printing of it would have been beyond his financial means. But he has ventured to publish by itself the Analysis of Contents, in the hope that it may lighten the labour of future students of the epic. Those who desire a fuller *précis* can find it in German, as prepared by Prof. Jacobi, a work of which the present compiler had no knowledge till he had made some progress with his own attempt.

When drawing up the Indexes, the compiler was often dependent on Manmatha Nath Dutt's edition of the Sanskrit text, printed in Calcutta, and the same author's English translation. In these the numbering of the chapters occasionally differs from that in the *editio princeps*. In cases of apparent error, therefore, the correct reference will often be found in a neighbouring chapter.

It is true that, as a result of free intercourse with the West and increased familiarity with Christian ideals, profound changes are taking place in Indian thought today. Some of the beliefs which in the Mahābhārata are regarded as beyond question are now obsolescent. The deep cleavage of caste, for example, is being obliterated, and equality of rights and opportunity is being demanded for even the lowest; and theistic conceptions are largely displacing pantheistic ones. But, on the other hand, some portions of the epic, such as the *Gītā*, are cherished now as never before. And there are besides other portions which have long been recognized as belonging to the imperishable treasures of the world's literature. The Epic needs to be studied as a whole, if one is to understand the preconceived ideas into which the Hindu has been born. If this Analysis contributes, in even a small

PREFACE

measure, to bring about such an understanding, it will have served a useful purpose; especially will it be a satisfaction to the compiler if it prepare the way for that day for which many hope, when, by fuller knowledge of other peoples, and by mutual sympathy and goodwill, all differing symbolisms, theories, mythologies and aspirations, which in past centuries have been helpful to peoples in widely separated portions of the globe, may find their reconciliation in a unanimity of religious ideals, which shall transcend all those hitherto current, and command acceptance from the conscience of universal man.

It should be noted that throughout this book the transliteration is that employed in Monier-Williams' *Sanskrit-English Dictionary*, except that the first palatal is here represented by *ch*, owing to a suitable single letter not being available.

Hassocks, 1934

EDWARD P. RICE

CORRIGENDA

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
5 ...	8 }	
5 ...	3 from bottom	... } King	... Ṛishi
7 ...	5 }	
11 ...	15 }	
90 ...	2 column 1	... } Kṛipā	... Kṛipī
21 ...	12 }	
85 ...	4 column 1	... } Lopamudrā	... Lopāmudrā
100 ...	20 column 2	... }	
22 ...	16 }	
87 ...	15 column 1	... } Aṣṭavakra	... Aṣṭāvakra
74 ...	11 from bottom	... }	
84 ...	10 from bottom	... } Sāvitrī	... Sāvitri
11 ...	15 from bottom	... cruelly rid him- self of ...	at Droṇa's orders disabled
11 ...	last line	... <i>Add</i> (cf. XII, 140)	
13 ...	7 from bottom	... Vidura-gamana	Vidurāgamana
14 ...	13 ...	... Chitrāṅgada	Chitrāṅgadā
14 ...	14 from bottom	... capture of the captor ...	bringing of the dowry
15 ...	10 ...	... Sabhā-kṛiya	Sabhākriyā
29 ...	17 ...	... wrestling match	observance of the compact, viz. to remain incognito
31 ...	16 from bottom	... council to decide peace or war...	the interval bet- ween the mis- sions
40 ...	10 from bottom	... neutralization ...	release
46 ...	13 from bottom	... Aishikā	Aishika
47 ...	10 ...	... reconciliation of Dhṛitarāshṭra and the Pāṇḍa- vas ...	funeral offering of water-libation
54 ...	8 ...	... <i>Add</i> (cf. I, 140)	
56 ...	6 from bottom	... Suka ...	Śuka
66 ...	3 ...	... relations	relation
69 ...	9 & 8 from bottom	... <i>Print in italics, within brackets</i>	
86 ...	6 column 1	... -202...	, 291
87 ...	8 from bottom, col. 2	Namuci	Namuchi
89 ...	14 from bottom, col. 2	Omit = Kulinda	
97 ...	14 column 2	Brahma	Brahmā
105 ...	11 from bottom	26 ...	36
107 ...	14 from bottom	After XIII, 8 ...	insert 106
112 ...	12	After XIII, 76...	insert verse 18

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I

THE UNIVERSE OF BEING

(AS CONCEIVED BY THE BRĀHMAN AUTHORS OF THE EPIC)

As the *dramatis personæ* are drawn from all classes of beings in the three worlds, and the principal personages are of mixed terrestrial and celestial parentage, and the scene occasionally passes from earth to heaven, it is desirable to keep in view the Hindu conception of the Universe of living beings. These may be classified under eight heads. According to the belief in transmigration universally accepted by Hindus it is possible for any individual to pass through all these grades, from the lowest to the highest (see XIII, 117).

I. BRAHMAN, ĀTMAN, PARAMĀTMAN, the only eternally imperishable Reality—unconditioned (*nirguṇa*), and therefore unmanifest (*avyakta*), self-subsisting, all pervading, changeless, eternally placid and dispassionate.

To lose consciousness of separate identity, and to be absorbed into the Ātman is to attain the Brahma state, *Brahma-padam*, the highest goal of human endeavour. It is *Moksha*, or emancipation from the necessity of rebirth.

II. THE THREE GREAT GODS—BRAHMĀ, VISHṆU, ŚIVA—for each of whom it is claimed that he is a Manifest, i.e. apprehensible (*sa-guṇa*) form of the Unmanifest Ātman.

They represent different aspects or conceptions of divine activity; but they are nowhere spoken of as a Triad (*Trimūrti*). Being personifications only, they are not subject to transmigration, but disappear at each dissolution of the Universe, and reappear at its renewal. Although their

cults differ, each of these three deities is spoken of sometimes as the One Supreme God.

III. THE DEVAS—GODS OF SVARGA (OLYMPUS) largely personifications of natural phenomena. The principal are:

Indra (king of Svarga, of sky and rain)
 Agni (fire)
 Varuṇa (waters)
 Kubera (wealth)
 Vāyu (wind)
 Yama (death)
 Sūrya (sun)
 Soma (moon)
 Aśvins (twilight)
 Dharma (justice)
 Gangā-devī (Ganges)

Attendants on the gods include Bṛihaspati (purohita), Skanda (Commander-in-Chief), Apsarases (courtesans), Gandharvas (singers), Chāraṇas (minstrel-bards), etc.

IV. DEMONIC POWERS, OPPONENTS OF THE DEVAS—ASURAS, DAITYAS, DĀNAVAS—perhaps originally non-Aryan deities. Cast out of heaven, they hid in earth, sea and mountains. They include—Vṛitra (darkness, cloud and drought), Tāraka, Rāhu, Nivātakavachas, etc.

V. SEMI-HUMAN BEINGS—YAKSHAS AND NĀGAS.

Yakshas, Fairy sprites, guardians of lakes and woods, subjects of Kubera.

Nāgas, a subterranean Serpent Race (I, 35, 57; II, 9; V, 103) with capital Bhogavatī in Nāga-loka (V, 103). Chief names—Vāsuki, Takshaka, Karkoṭaka, Śeṣha; (for other names see II, 9; V, 103). They are often confused with the non-Aryan tribe called Nāgas.

VI. GLORIFIED MORTALS—SIDDHAS AND SĀDHYAS. Dwelling in Uttara Kuru beyond the Himālayas (VI, 7).

VII. MANKIND

A. INDO-ĀRYANS

It is only in the fortunes of the Indo-Āryans that the Mahābhārata is interested, and among these almost only in those of the Brāhmans and Kshatriyas. The rest of mankind is only in the background of the picture.

The *Brāhmans* include:

1. *The Great Rishis*, who have attained exalted psychic powers, and are able to move freely through space between heaven and earth and to appear and disappear at will (I, 126; II, 80; XIII, 26; XIV, 14). They live on from age to age. Outstanding names are Nārada, Mārkaṇḍeya, Vaśiṣṭha, Viśvāmitra, Agastya, Bhṛigu, Bṛihaspati, Sanatsujāta, Vyāsa. See other names in II, 4, 7, 8; XII, 208; XIII, 165.

2. *Ordinary Brāhmans*, who are either forest-dwelling hermits, sacrificers and ascetics (who also are often spoken of as 'rishis') or purohitas, Vedic students and householders.

The *Kshatriyas* include the rulers of the Lunar Dynasty and of neighbouring states, and the warrior classes.

Of the *Vaiśyas* (trading classes) and *Śūdras* (agricultural classes), few are mentioned by name. See Vidura, Dharmavyādha, Tulādhāra, Mātanga.

B. NON-ĀRYANS

1. *Earlier Inhabitants of India*, sometimes called Dasyus (XII, 133) and Asuras, who are said to be 'elder brothers' of the Devas, who contended with them for the sovereignty (I, 19, 64; XII, 33).

They include (1) peoples of earlier established kingdoms—Magadhas, Kalingas, Pāṇḍyas, etc. (See II, 14; V, 19; XIV, 83.)

(2) Forest and hill tribes of lower culture—Rākshasas, Nishādas, Nāgas, Kirātas, Chīnas, Guhyakas, Barbaras, Kim-purushas, Kinnaras, etc.

For Nishādas, see I, 28 f, 132, 148; III, 53; XIV, 83; for Kirātas and Chīnas, see III, 176.

The most prominent are the *Rākshasas*, who are repre-

sented as ogres, fierce giants and cannibals, with power of illusion. That they were really ordinary human beings is shown by their intermarrying with Āryans (I, 5, 155); fighting in their armies, bearing pilgrims up the steep hill slopes (III, 145, 155, 158, 176; cf. VI, 6) and being able to disguise themselves as Brāhmans (XII, 38). Some of them are highly virtuous (III, 157, 275). Their illusive powers may be a reference to their guerilla method of warfare.

The *Nāgas* also are an Indian tribe, which intermarries with Āryans (I, 214; V, 98 f.) but are confused with the mythical Serpent Race of the same name.

The *Vānaras* are represented as monkeys, a misunderstanding of the monkey-bannered (*vānaradhvaja*) army of Kish-kindhā in South India.

2. *Races outside India*, enumerated in XII, 65 (16 peoples); XII, 207 (11 names). They include Yavanas, Pahlavas, Gandhāras, Śakas, Kāmbojas, Chīnas, etc.

VIII. SUB-HUMAN BEINGS—THE LOWER ANIMALS.

II

THE THREE NARRATORS

SAUTI, VAIŚAMPĀYANA, SANJAYA

THROUGHOUT the epic the narrator is supposed to be *Sauti*, the *paurāṇika*, or reciter of ancient legends—the same person as the reputed speaker in all the eighteen *Purāṇas*. He is introduced, in the opening verses, as visiting the ṛishis assembled at King Śaunaka's twelve-year sacrifice in the Naimisha forest (on the Gomatī river, XII, 355). He relates to them the legends contained in chapters 1–58. In chapters 59 and 60 he is requested to tell the story of the Mahābhārata; and undertakes to do so exactly as he had heard it told by Vaiśampāyana to King Janamejaya, great-grandson of Arjuna, at the great Snake Sacrifice at Takshaśilā (XVIII, 5).

From this point (I, 61) *Vaiśampāyana* becomes the narrator, and continues so till the end of the epic. *Sauti* and Śaunaka reveal their presence only very rarely and briefly; e.g. XII, 340–52; XV, 34 f.; XVIII, 5.

But when it comes to the description of the great battle, *Vaiśampāyana* in his turn gives place to *Sanjaya*, charioteer to the blind King Dhṛitarāshṭra. *Sanjaya* had received from Vyāsa the supernatural power of being present, invisible, in every part of the battlefield and witnessing every incident. His report of what he sees is therefore quoted verbatim by *Vaiśampāyana*, and occupies the whole of Books VI (from chapter 4), VII, VIII, IX (except 35–54), X (1–9); which amounts to a quarter of the whole epic.

Thus we have:

Sauti addressing King Śaunaka in *Upa-parvas* 1–6.

Vaiśampāyana addressing King Janamejaya, 7–66, 84–100.

Sanjaya addressing King Dhṛitarāshṭra, 67–83.

Vaiśampāyana's narrative embodies not only Sanjaya's *account of the battle*, but also long discourses by others. The most notable of these is the great didactic discourse of Bhīṣma to Yudhishtīra, which extends nearly through the whole of Books XII and XIII, and constitutes about one-quarter of the Epic. Another long discourse is that of Mārkaṇḍeya in Book III. A third is the Bhagavad-gītā, the discourse of Kṛishṇa and Arjuna, introduced into Sanjaya's account of the battle, Book VI.

Vaiśampāyana occasionally interposes in the midst of Sanjaya's and Sauti's narratives, VII, 1-11; VIII, 1-9; X, 1, 2, 35-54, 63.

III

DETAILED ANALYSIS

I. ĀDI-PARVA	CHAPTER	INITIAL VERSE
<i>(Chapters 1-60 are introductory, being legends related by Sauti to King Śaunaka and his rishis at his twelve-year Sacrifice in the Naimisha forest.)</i>		
UPA-PARVAS		
1. <i>Anukramanikā-parva</i> (Table of Contents). Introduction of Sauti, the narrator, who then describes the origin, contents and greatness of the Mahābhārata; and the merit to be derived from reading it.	1	1
2. <i>Parva-sangraha-parva</i> (List of Sections). Previous history of the battlefield, and account of the divisions of an 'army' (akshauhiṇi). List of the 18 parvas and the 100 upa-parvas; and summary of their contents. Further praise of the Mahābhārata.	2	270
3. <i>Paushya-parva</i> . How King Janamejaya was cursed by Saramā, and averted the curse. Of how Rishi Ayoda tested his three disciples, Āruṇi, Upamanyu and Veda. How Veda's pupil Uttanka obtained the ear-rings of Paushya's queen, and, after losing them, recovered them from the realm of the Nāgas (cf. XIV, 56-58).	3	661

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
4. <i>Pauloma-parva.</i>		
Before continuing his stories to the ṛishis Sauti waits for Śaunaka.	4	851
<i>The history of the Bhārgavas.</i>		
Of Chyavana:		
How Pulomā, Bhṛigu's wife, was carried off by a Rākshasa, and appealed to Agni.	5	863
How Chyavana was born, and Agni was cursed by Bhṛigu.	6	897
The effects of the curse, and how they were averted.	7	911
Of Ruru:		
How his bride was killed by a 'snake,' and how he gave up half his life to revive her.	8, 9	939
How he vowed to kill every 'snake,' and was prevented from killing a harmless snake, who advised him to learn the story of Āstika.	10-12	986
5. <i>Āstika-parva.</i>		
How Jaratkāru, the celibate, was led to marry the sister of Vāsuki, the Serpent King, and became father of Āstika.	13-15	1020
How Garuḍa was born of Vinatā, and 1,000 snakes of her co-wife Kadrū.	16	1069
The Churning of the Ocean, and the acquisition of the ambrosia by the Devas.	17-19	1094
How Vinatā was enslaved by Kadrū, and how Garuḍa, to end his mother's servitude, carried off the ambrosia.	20-34	1189
Of the great 'snakes,' and how they pre- pared to stop Janamejaya's 'snake' sacrifice.	35-40	1546
How Parīkshit was killed by the 'snake' Takshaka, and Janamejaya resolved to avenge his death.	41-44	1692
Jaratkāru's story retold, as in chapters 13-15.	45-48	1813
The story of Parīkshit's death retold, as in chapters 41-4.	49-50	1933

ĀDI-PARVA

Janamejaya's snake sacrifice, and how it was stopped by Āstika.	CHAPTER 51-58	INITIAL VERSE 2015
6. <i>Ādivamśāvatarana parva</i> (the celestial origin of the dynasty).		
Sauti consents to tell the story of the Mahābhārata, as narrated by Vaiśampāyana to King Janamejaya at his snake sacrifice.	59, 60	2198
<i>(The main story of the Epic here begins, as told by Vaiśampāyana to King Janamejaya at his Snake Sacrifice at Takṣaśilā.)</i>		
A brief outline of the story, which leads to a request for a full account.	61, 62	2231
The birth of the chief actors in the story, who are either incarnations of devas and asuras, or of other than ordinary mortal parentage.	63, 64	2334
7. <i>Sambhava-parva</i> (the lineage and birth of the chief actors in the story).		
The origin and genealogy of the different orders of beings, from the devas downwards.	65-67	2509
<i>The Story of Dushyanta and Śakuntalā.</i> King Dushyanta, hunting in a forest, meets and weds Śakuntalā, the foster-daughter of the ṛishi Kaṇva, and she bears him a son, Bharata. When afterwards she comes to court he disowns her. She pleads her case in two noble and dignified speeches, and finally a celestial voice attests the truth of her statements.	68-74	2799
<i>The Early History of the Lunar Dynasty</i> (1) From Prajāpati Dakṣha to Yayāti. (2) Of Yayāti (76-93).	75	3126
How Kacha, son of Bṛihaspati, obtained for the devas, from the Dānava ṛishi Śukra, the knowledge of the art of reviving the dead.	76, 77	3183
How Yayāti wedded Devayānī, the daughter of Śukra (from whom sprang the Pauravas) and also her princess-maid,		

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
Śarmishṭhā (from whom sprang the Yādavas).	78-83	3279
How Yayāti exchanged his decrepitude for his son's youth.	84, 85	3466
How he fell from heaven through pride, and re-ascended thither through the merit of four ṛishis, his kinsmen.	86-93	3535
(3) From Puru to the birth of Śāntanu (Mahābhisha).	94, 95	3691
(4) Of Śāntanu's son (Bhīshma) and grandsons (Dhṛitarāshṭra, Pāṇḍu and Vidura) (96-110).		
How the eight Vasus, cursed by Vāsiṣṭha, were born as sons of Śāntanu and Gangā, but only one (Bhīshma) was allowed to live.	96-99	3843
How Bhīshma renounced his claim to the sovereignty, and took a vow of celibacy, and so obtained Satyawatī to be his father's bride; of whom Chitrāngada and Vichitravīrya were born.	100	3968
How when Chitrāngada and Vichitravīrya both died childless, Vyāsa, Satyawatī's son by Parāśara, raised up offspring for his half-brother (Vichitravīrya), and thus Dhṛitarāshṭra, Pāṇḍu and Vidura were born.	101-106	4067
How Vidura was an incarnation of Dharma, (the god of Justice), who had been cursed by a ṛishi to be born as the son of a Śūdra woman, because he had been guilty of injustice.	107, 108	4305
Bhīshma's virtuous rule, and his arrangements for the marriage of his three nephews.	109, 110	4337
(5) The sons of Pāṇḍu and Dhṛitarāshṭra (111-24).		4337
How Pāṇḍu married two wives (a)		

ĀDI-PARVA

	CHAPTER	INITIAL VERSE
Kuntī, who had had a previous son, Kārṇa, by Sūrya, and (b) Mādri; and how, after a prosperous reign, he retired to the forest.	111-114	4382
Dhṛitarāshṭra's hundred sons, and the birth of the five Pāṇḍavas from Pāṇḍu's two wives by celestials.	115-124	4483
(6) Pāṇḍu's death and funeral obsequies.	125-127	4866
(7) The beginning of animosity between the two families.		
The early enmity of Duryodhana against the five Pāṇḍavas; his attempt to kill Bhīma, and what befell Bhīma in the subterranean land of the Nāgas.	128-129	4964
(8) The birth of the great archer Kṛipā, and of his sister Kṛipā (adopted as children by Śāntanu).	130	5071
(9) The story of Droṇa (131-139).		
How when his companion, Drupada, on coming to the throne of the Northern Panchālas, repudiated his friendship, he became instructor to the Kauravas and Pāṇḍavas.	131	5134
How Arjuna surpassed all his companions in the use of arms, and cruelly rid himself of a Nishāda rival.	132-133	5211
How at a great tournament, Arjuna was pronounced the victor, and Kārṇa's challenge was disallowed.	134-137	5312
How Droṇa got Arjuna to conquer Drupada's kingdom, and annexed half of it.	138	5444
Yudhisṭhira is installed as heir-apparent, and Arjuna receives from Droṇa the Brahmaśiras weapon.	139	5517
Dhṛitarāshṭra's minister, Kaṇika, counsels him to destroy the Pāṇḍavas by craft, without ruth or scruple, and by way of illustration tells how a jackal got rid of four rivals.	140	5543

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
8. <i>Jatugriha-parva</i> (the house of lac). The attempted burning of the Pāṇḍavas in a house of lac, and their escape.	141-149	5635
The simulated grief of the Kauravas; and the hardships of the Pāṇḍavas in the forest.	150, 151	5856
9. <i>Hiḍimba - vadha - parva</i> (the slaying of Hiḍimba). Bhīma slays the Rākshasa Hiḍimba, and weds his sister Hiḍimbā, of whom is born Ghaṭotkacha.	152-156	5927
10. <i>Baka - vadha - parva</i> (the slaying of Baka). Bhīma, while living in disguise at Ekachakra, slays the cannibal Rākshasa Baka and frees the neighbourhood from his tyranny.	157-164	6103
11. <i>Chaitraratha-parva</i> (concerning Chitra- ratha). Drupada seeks to obtain a son to overcome Droṇa. Dhṛiṣṭadyumna and Draupadī Kṛishnā are born to him, from the sacrificial fire and altar respectively.	165-167	6316
The Pāṇḍava brothers set out to attend Draupadī's svayamvara, but are opposed on the way by the Gandharva king, Chitraratha Angārāparṇa, whom Arjuna overcomes.	168-170	6410
Chitraratha relates many stories to Arjuna (chaps. 171-82): How King Samvaraṇa married Tapatī, and by her became the father of Kuru.	171-173	6516
How Viśvāmitra, king of Kanyākubja, tried to seize Vaśiṣṭha's cow, Kāmadhenu, and, failing, turned ascetic and became a Brāhman.	174, 175	6633
How King Kalmāshapāda was cursed by Vaśiṣṭha's son to become a cannibal, and began by devouring Vaśiṣṭha's one		

ĀDI-PARVA

hundred sons, and how Vaśishṭha freed the king from the curse.	CHAPTER 176, 177	INITIAL VERSE 6696
How Vaśishṭha's grandson, Parāśara, was prevented from destroying the whole creation to avenge his father's death, by hearing the story of Aurva, the Bhārgava.	178-181	6792
Why King Kalmāshapāda appointed Vaśishṭha to beget a child on the queen.	182	6888
By the advice of the Gandharva, the Pāṇḍavas make Dhaumya of Utkachaka their purohita, and, bidding farewell to Chitraratha, set out, disguised as Brāhmins, for the svayamvara of the Panchāla princess.	183	6913
12. <i>Svayamvara-parva</i> (the bride's choice). Arjuna beats all competitors, and a tumult arises, because the princes resent the giving of Draupadī to any but a Kshatriya.	184-190	6925
Kuntī unwittingly bids the five brothers share the bride in common. They are visited by their cousins, Kṛishṇa and Balarāma, who had penetrated their disguise.	191, 192	7131
13. <i>Vaivāhika-parva</i> (the wedding). Drupada discovers that the five brothers are the Pāṇḍava princes. Vyāsa reconciles him to allowing his daughter to have five husbands, and explains that they are incarnations of the five Indras, and Draupadī an incarnation of Lakshmi.	193-197	7174
The wedding festivities.	198, 199	7329
14. <i>Vidura-gamana-parva</i> (the visit from Vidura). The Kauravas, having found the Pāṇḍavas to be still alive, hold a council, and send Vidura to invite them to return to Hastināpura.	200-206	7366
15. <i>Rājyalābha-parva</i> (the attainment of royal power).		

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	CHAPTER	INITIAL VERSE
The Pāṇḍavas receive half the Kingdom, and make their capital at Khāṇḍavaprastha.	207	7545
Nārada advises them to take precautions against dissension about Draupadī, telling them the story of Sunda and Upasunda.	208-212	7596
16. <i>Arjuna-vanavāsa-parva</i> (Arjuna's voluntary exile for twelve years).		
The reason of Arjuna's exile.	213	7743
He yields to the solicitation of Ulūpī, a Nāga maiden.	214	7776
Visiting the tīrthas of the north country and of the east coast, he comes to Maṇipura, where he weds the Princess Chitrāngada (see XIV, 79-81).	215	7812
He frees five tīrthas on the southern sea from crocodiles.	216, 217	7839
He travels up the West Coast to Kṛishṇa's capital, Dwāravatī.	218	7885
17. <i>Subhadrā-haraṇa-parva</i> (the rape of Subhadrā).		
At a festival, Arjuna, with Kṛishṇa's connivance, carries off Kṛishṇa's sister, Subhadrā.	219, 220	7906
18. <i>Haraṇāharaṇa-parva</i> (the capture of the captor).		
Arjuna is brought back to Dwāravatī, and duly married to Subhadrā. The birth to them of Abhimanyu. Draupadī bears five sons.	221	7963
19. <i>Khāṇḍava-dahana-parva</i> (the burning of the Khāṇḍava Forest).		
Why Agni wished to burn the forest, and how he had failed in previous attempts owing to Indra's protection of it.	222, 223	8050
Agni secures the aid of Arjuna and Kṛishṇa, and gives them celestial weapons.	224, 225	8157
The burning of the forest, and the defeat		

SABHĀ-PARVA

	CHAPTER	INITIAL VERSE
of Indra; only six creatures (Aśvasena, Maya, and four Śārṅgikas) escaped destruction.	226-228	8211
How the four Śārṅgikas (bird offspring of a ṛishi) preserved their lives.	229-233	8331
Boons and celestial weapons are given to the victors.	234	8461
(Some texts make chaps. 228-234 a separate parva— <i>Maya-darśana-parva</i> .)		

II. SABHĀ-PARVA

20. <i>Sabhā-kṛiya-parva</i> (the erection of the durbar hall).	1-4	1
Maya builds Yudhishṭhira a magnificent assembly hall.		
21. <i>Lokapāla-sabhākhyāna-parva</i> (the halls of the celestials).		
Nārada visits Yudhishṭhira, and inquires after the welfare of the kingdom.	5	135
He describes the halls of Indra, Yama, Varuṇa and Kubera and that of Brahmā.	6-11	264
He delivers a message from Pāṇḍu in the other world, bidding Yudhishṭhira perform the Rājasūya sacrifice.	12	479
22. <i>Rājasūyārambha-parva</i> (deliberations prior to performing the sacrifice).		
Yudhishṭhira, doubting his ability, consults many people.		
Kṛishṇa tells him it will be possible only if he first compasses the death of Jarāsandha, who was preparing to sacrifice one hundred kings to Śiva.	13-16	514
The history of Jarāsandha—how he was born in two halves—and concerning his great might.	17-19	676

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	CHAPTER	INITIAL VERSE
23. <i>Jarāsandha-vadha-parva</i> (the slaying of Jarāsandha). Jarāsandha is slain in single combat by Bhīma.	20-24	768
24. <i>Digvijaya-parva</i> (surrounding nations subdued and imperial sovereignty established). Yudhishthira's brothers go in different directions, reduce all kings to obedience, reach the four seas, and return with great wealth.	25-32	983
25. <i>Rājasūyika-parva</i> (commencement of the sacrifice). Royal guests arrive, and notably Kṛishṇa, here for the first time introduced as the incarnate Hari, the origin and goal of all things; and the arrangements for the sacrifice are proceeded with on a vast scale.	33-35	1204
26. <i>Arghāharana-parva</i> (the priority of Kṛishṇa opposed by Śiśupāla). The presentation of the argha to Kṛishṇa first is opposed by Śiśupāla, who prepares to obstruct the sacrifice.		
27. <i>Śiśupāla - vadha - parva</i> (the slaying of Śiśupāla). Śiśupāla denounces Kṛishṇa, and reviles Bhīshma, who supports him.	36-39	1307
Bhīshma tells the story of Śiśupāla, and his foredoomed death at Kṛishṇa's hand. The altercation continues.	40-42	1418
Śiśupāla challenges Kṛishṇa, who denounces and then slays him, and the sacrifice is completed.	43-44	1494
	45	1561
28. <i>Dyūta-parva</i> (the gambling match). Vyāsa visits Yudhishthira, and warns him of disaster impending in thirteen years. Yudhishthira vows to live for others.	46	1628

VANA-PARVA

Duryodhana and Śakuni, envious of the Pāṇḍavas' prosperity, plot to cheat Yudhishthira of his wealth in a game with dice.

In spite of Vidura's opposition, Dhṛitarāshṭra consents to it as ordained by Fate.

Dhṛitarāshṭra's vacillation and final consent told at greater length.

Yudhishthira accepts the challenge, and stakes in succession his wealth, his kingdom, his brothers, himself, and finally Draupadī, and loses them all.

Draupadī questions the legality of the claim upon her, and is supported by Vidura and Vikarṇa, but gets no redress. She is dishonourably treated by Duḥśāsana and Duryodhana. Bhīma vows vengeance. Dhṛitarāshṭra in alarm restores the Pāṇḍavas their liberty.

29. *Anudyūta-parva* (the second gambling match).

Yudhishthira recalled to a second match, loses again, and submits himself and his brothers to thirteen years' exile.

Duḥśāsana's exultation; the Pāṇḍavas' vows of revenge.

Dhṛitarāshṭra's forebodings of coming doom.

Droṇa assumes the management of the Kaurava State.

CHAP-ER	INITIAL VERSE
47, 48	1662
49	1725
50-57	1786
58-65	1992
66-73	2186
74-76	2452
77-81	2514

III. VANA-PARVA

30. *Aranya-parva* (the departure to the forest).

Amid the regrets of the citizens, the Pāṇḍavas set out for the forest. A Brāhman, named Śaunaka, comforts them by discours-

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ing on the nobility of a life of detachment from the world.

Sūrya, appealed to, gives the Pāṇḍavas an inexhaustible bowl, whence they will be able to provide food for themselves and the Brāhmanas.

Divided counsels at Hastināpura. Vidura advises the recall of the Pāṇḍavas; but Duryodhana and his associates plot to slay them, and are only prevented by Vyāsa.

31. *Kirmīra - vadha - parva* (the slaying of Kirmīra).

How Bhīma slew the Rākshasa Kirmīra in the Kāmyaka forest and the Pāṇḍavas enter Dwaitavana.

32. *Arjunābhigamana - parva* (the departure of Arjuna).

Kṛishṇa visits the Pāṇḍavas and explains that the reason why he was absent from the Gambling Match was that he was engaged in war with Śālva.

The Pāṇḍavas settle in the Dwaitavana forest, and are visited by the ṛishis Mārkaṇḍeya and Baka Dālbhya.

Draupadī upbraids Yudhishṭhira for his weakness in always forgiving. He upholds forgiveness as a virtue. She also impugns the justice of Providence, arguing that all happens by chance; and she urges him to fight to regain his kingdom. Bhīma supports her.

Vyāsa imparts to Yudhishṭhira and Yudhishṭhira to Arjuna, the knowledge of *prati-smṛiti*, to enable the latter to obtain celestial weapons from the gods.

Arjuna sets out and crosses the Himālayas,

CHAPTER	INITIAL VERSE
1, 2	1
3	131
4-10	219
11	385
12-23	461
24-26	919
27-36a	939
36b	1433

where he meets Indra, disguised as an ascetic, who bids him see Śiva.

CHAPTER	INITIAL VERSE
73	1456

33. *Kirāta-parva* (of Arjuna's meeting with Śiva in guise of a hunter).

Śiva, disguised as a hunter (kirāta), fights with Arjuna. He afterwards reveals his identity, and gives Arjuna the Pāśupata weapon, and bids him go up to Svarga.

38-40	1516
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The four Lokapālas give Arjuna other weapons.

41	1664
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34. *Indralokābhigamana-parva* (Arjuna's visit to Indraloka).

Arjuna spends five years with Indra in Svarga. There he is tempted by Urvaśī, but refuses her advances as being his ancestress.

42-46	1714
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The ṛishi Lomaśa visits Indra, and is sent by him to give Yudhishṭhira news of Arjuna, and to advise him to visit the tīrthas.

47	1879
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Dhṛitarāshṭra, hearing of Arjuna's visit to Indra and of Kṛishṇa's promised help to the Pāṇḍavas, utters gloomy forebodings of the future. The life of the Pāṇḍavas in the forest.

48-57	1914
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35. *Nalopākhyāna-parva* (the story of Nala and Damayantī).

To show Yudhishṭhira that he is not the most unfortunate of mortals, the ṛishi Bṛihad-aśva tells him the story of the misfortunes and recovery of Nala and Damayantī (52-79).

(1) Nala, the Nishāda king, and Damayantī, the daughter of Bhīma, king of Vidarbha, fall in love with one another through reports brought by a golden swan. At her svayamvara, she chooses Nala in preference even to four devas; and they are happily wedded (53-57).

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(2) Kali, the spirit of evil, being envious, finds means, after twelve years, to

	CHAPTER	INITIAL VERSE
enter into Nala to cause him misfortune. Nala loses his kingdom and all possessions except Damayantī, in a game of dice with his brother. Nala and Damayantī then wander forth, all but naked, till ultimately Nala thinks it best to desert Damayantī and let her find her way home to her relatives. But each continues to pine for the other (58–62).		2239
(3) After a long series of dangers and misfortunes, Damayantī reaches the capital of the Chedi kings, and is taken into the service of the queen (63–65).		2362
(4) Meanwhile Nala, bitten by a snake, has his appearance entirely altered, and obtains a post as charioteer to King Ritu-parṇa of Ayodhyā, under the name of Bāhuka (66, 67).		2608
(5) Damayantī is discovered by one of her father's emissaries and restored to him. She learns through scouts that Bāhuka is much affected by the story of her misfortunes (68–70).		2654
(6) Damayantī gives out that she is going to have another svayamvara. Ritu-parṇa comes to it, driven by Bāhuka. Nala is restored to his natural appearance, and reunited to his wife (71–76).		2771
(7) Nala, having become an expert at dice, now challenges his brother, and, winning, recovers his kingdom and wealth (77–79).		3009
36. <i>Tīrthayātrā-parva</i> (the tour of the sacred bathing places).		
Nārada visits the Pāṇḍavas, and enumerates some 300 tīrthas, and the merit of visiting them.	80–85 |	3090

VANA-PARVA

	CHAPTER	INITIAL VERSE
Dhaumya makes another enumeration of the tīrthas, distinguishing those in the east, west, south and north.	86-90	8276
Ṛishi Lomaśa brings news of Arjuna, and promises to accompany the Pāṇḍavas to the tīrthas. He also explains that the prosperity of the wicked is only temporary.	91-94	8407
The Pāṇḍavas with Lomaśa make a visitation of the tīrthas (95-156).	95-156	
Arriving at the hermitage of Agastya, they hear the story of how that ṛishi married Lopamudrā, and how he killed the Daitya Vātāpi.	95-99a	8510
At Bhṛigu-tīrtha Lomaśa relates how Jāmadagnya Rāma lost for a time his might by opposing Rāma the son of Daśaratha, and how he regained it at that tīrtha.	99b	8649
And how Agastya drank the waters of the ocean to expose the wicked Kālakeyas who were hiding in it; and how by craft he stopped the growing of the Vindhya mountains.	100-105	8689
Of Sagara and his sons, and how Gangā descending from heaven refilled the ocean, and by her sacred waters redeemed Sagara's sons.	106-109	8825
Of the wonderful Hemakūṭa mountain.	110a	9968
Of the Kauśikī river, and the story of how Ṛishyaśṛiṅga, the hermit who had never seen a woman, was brought away to Anga.	110b-	9988
Visit to Mount Mahendra, and the story of Rāma Jāmadagnya—his mingled Brāhmaṇ and Kshatriya birth; and how the wickedness of Arjuna Kārtavīrya led to the extermination of the Kshatriyas.	113	
	114-117	10095
After visiting the tīrthas of the south, the Pāṇḍavas reach Prabhāsa, where they converse with Kṛishṇa and Balarāma.	118-120	10214

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	CHAPTER	INITIAL VERSE
They reach the Payoshnī (Taptī) and Narmadā rivers, and hear the story of how Chyavana wedded Sukanyā, who had blinded him, and how he recovered his sight by the aid of the Aświns and gave them the Soma to drink, paralysing the arm of Indra when he would have prevented it.	121-125	10291
At the Yamunā they hear the stories of Māndhātṛi and Somaka.	126-128	10423
The tīrthas in and about Kurukshetra, and the story of Uśīnara, who gave his own flesh in place of a pigeon to feed a hawk (cf. 197; XIII, 32).	130, 131	10536
At the hermitage of Uddālaka they hear the story of how Aṣṭavakra was born crooked, how he defeated Bandin in a disputation, and was restored to straightness at that tīrtha.	132-134	10597
At the hermitage of Raibhya they hear the story of Yavakrī.	135-138	10692
The ascent of the Himālayas (Gandhamādana-praveśa).	139-145	10820
Bhīma, searching for lotuses, meets his brother, Hanumat, who talks of the history of Rāma, of the four yugas, and the duties of the four castes, and shows him the form in which he leapt across the ocean.	146-151	11069
Bhīma fights the Rākshasas who guard the Lotus Lake, where his brothers join him.	152-155	11337
Summary of their travels, and their return to Badari.	156	11430
37. <i>Jaṭāsura-vadha-parva</i> (the slaying of Jaṭāsura).		
Jaṭāsura carries off Yudhishṭhira, Draupadī		

	CHAPTER	INITIAL VERSE
and the twins; but Bhīma slays the giant, and rescues them.	157	11451
38. <i>Yaksha-yuddha-parva</i> (the fight with the Yakshas).		
The Pāṇḍavas go some way up Gandhamā- dana mountains to await Arjuna.	158, 159	11524
Bhīma, ascending to the summit, disperses the Yaksha guards, who appeal to Kubera. Kubera, however, shows favour to the Pāṇḍavas.	160-162	11661
Dhaumya explains how the sun, moon and stars move round Mount Meru, and how the seasons are caused.	163	11841
For a month till Arjuna's arrival, they enjoy the mountain scenery and the sunrises and sunsets.	164	11853
39. <i>Nivātakavacha-parva</i> (how Arjuna destroyed the Nivātakavachas).		
Arjuna arrives in Indra's car; and on the morrow Indra himself pays the Pāṇḍavas a visit.	165, 166	11903
Arjuna tells his experiences:		
(1) How he had fought with Śiva, and met the Lokapālas, and lived in Amarā- vatī, and received weapons from Indra.	165-168	
(2) How, as repayment to Indra, he had destroyed the Nivātakavachas living in the ocean.	169-172	12079
(3) How, on his way back, he had des- troyed the Dānava aerial city Hiraṇyapura and its inhabitants.	173, 174	12197
He is prevented from exhibiting the magi- cal powers of his weapons, through warnings of the terrible results that would follow.	175	12291
40. <i>Ajagara-parva</i> (of the great boa or python).		

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	CHAPTER	INITIAL VERSE
The Pāṇḍavas spend four years in the gardens of Kubera, and one year in Viśākha-yūpa forest; and in the twelfth year of their forest-life return to Dwaitavana on the Sarasvatī.	176, 177	12316
In the Viśākha-yūpa forest Bhīma is seized by a great boa. Yudhishṭhira releases him by answering the boa's questions.	178-181	12363
41. <i>Mārkaṇḍeya-samāsya-parva</i> (Mārkaṇḍeya's discourses).		
After the rainy season, the Pāṇḍavas move to the Kāmyaka forest. There, first Kṛishṇa, and then ever-youthful Mārkaṇḍeya, visit them. The latter discourses to them on many subjects:	182, 183a	12539
(1) That the prosperity of the wicked, and the suffering of the righteous are compensated beyond the grave.	183b	12610
(2) (In illustration of the great power of the Brāhmins)—How the muni Arishṭanemi Tārکشya restored his dead son to life by his psychic power.	184	12652
(3) How Atri argued that the king is to be regarded as the equal of Indra.	185	12677
(4) How Sarasvatī told Tārکشya that the best deed a man can do is to give cows to Brāhmins.	186	12715
(5) How Manu was saved by a fish at the Deluge.	187	12746
(6) How Mārkaṇḍeya had witnessed the act of creation in progress.	188-189	12805
(7) Of the four yugas—especially of the general degeneracy in the Kali Age, and the coming of Kalkin at its close, who will give the earth to the Brāhmins.	190-191	13009
(8) Of Vāmadeva marrying a frog princess, and how his sons, refusing to return		

VANA-PARVA

	CHAPTER	INITIAL VERSE
the horses of a certain Brāhman, were slain or paralysed by the Brāhman.	192	13141
(9) How the long-lived ṛishi Baka thought that the chief sorrow of a long life was having to witness the injustices of Providence, and its chief joy the being left in peaceful and undisturbed contentment.	193	13211
(10) How Nārada made King Suhotra give precedence to King Śibi.	194	13249
(11) How Yayāti gave a Brāhman a thousand cows.	195	13256
(12) How King Vṛishadarbha, having struck a Brāhman, gave him a day's revenue of the State as compensation.	196	13261
(13) How Śibi, being put to the test by the gods, gave his body to protect a pigeon from a hawk (cf. 130 f.).	197	13274
(14) How Śibi surpassed his brothers and Nārada in virtue, and would enjoy the bliss of Svarga longer than they, for he had cooked, and been ready even to eat, his own son at a Brāhman's request.	198	13301
(15) How Indradyumna (father of Janaka) was older even than Mārkaṇḍeya himself; and that a man continues in heaven just as long as his fame endures.	199	13331
(16) Of a virtuous life and the way to reach heaven—that it consists largely in benevolence to Brāhmins; but that outward religiosity without a pious heart is vain.	200	13349
(17) How King Kuvalaśva, with the aid of ṛishi Uttanka, slew the Dānava Dhundhu, who lived hidden in the sand of the desert.	201-204	13482
(18) How a woman taught the Brāhman Kauśika that a wife's chief duty is to her husband, even before Brāhmins.	205, 206	13628
(19) How Kauśika, being directed by her to go to a virtuous hunter (Dharmavyādha)		

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in Mithilā, learned much wisdom from him:		
(a) That it is possible to live a virtuous life even though one's profession is to sell meat.		
(b) That sincere repentance cleanses from sin.		
(c) The marks of virtuous conduct.	207	13701
(d) That there is justification for the killing of animals and eating their flesh.	208	13802
(e) Concerning the law of Karma, the eternity of the soul, re-incarnation and emancipation.	209	13842
(f) Of Brahma-vidyā—the elements, guṇas, prāṇas, etc., and that the relation of the soul to the senses is like that of a charioteer to his horses.	210-213	13898
(g) Of the great merit of dutifulness to parents, and that character is more important than caste.	214-216	14000
(20) Of Angiras and the different forms of fire—all sprung from the body of Angiras—and the various offices of each.	217-222	14100
(21) Of Skanda:		
(a) His birth from Agni and Svāhā, his rapid development <i>pari passu</i> with the waxing moon, and his adoption by the Mothers of the World.	223-226	14241
(b) How he became Indra's generalissimo.	227, 229	14368
(c) How there sprang from him the Kumāras, and the New Mothers of the World (both good and evil), and the spirits that afflict mankind (especially women and children) with diseases and madness; so that he needs to be propitiated for children.	228, 230, 231a	14387
(d) How he was honoured by Rudra, and slew Mahishāsura.	231b	14520

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VERSE |
|---|---------|------------------|
| (e) His names, and a hymn in his praise. | 232 | 14628 |
| 42. <i>Draupadī-Satyabhāmā-samvāda-parva</i> (the conversation between Draupadī and Satyabhāmā). | | |
| Draupadī and Satyabhāmā (Kṛishṇa's wife) talk on the duties of a loyal wife. | 233-235 | 14649 |
| 43. <i>Ghosha-yātrā-parva</i> (Duryodhana's disastrous expedition). | | |
| Duryodhana and his associates go to Dvaitavana, to display their magnificence and put the Pāṇḍavas to shame, but are taken prisoners by Gandharvas, and only rescued by the Pāṇḍavas. | 236-246 | 14741 |
| Duryodhana, through shame, vows to starve himself to death; but is dissuaded by the Daityas and Dānavas. | 247-251 | 15037 |
| Karṇa makes a conquest of all surrounding countries (digvijaya) for Duryodhana. | 252 | 15155 |
| Duryodhana, in lieu of the Rājasūya, performs the Vaishṇava sacrifice. | 255-257 | 15273 |
| 44. <i>Mṛiga-svapnobhava-parva</i> (Yudhishṭhira's dream of the deer). | | |
| Yudhishṭhira is led by a dream to leave Dvaitavana and return to Kāmyaka. | 258 | 15353 |
| 45. <i>Vṛihi-draunika-parva</i> (of a cupful of rice). | | |
| Vyāsa visits the Pāṇḍavas and tells the story of Mudgala, who, for his charitable use of a mere cupful of gleanings, was offered felicity in Svarga, but rejected it as impermanent. | 259-261 | 15370 |
| 46. <i>Draupadī-haraṇa-parva</i> (the attempted rape of Draupadī). | | |
| Duryodhana sends the ṛishi Durvaśas with 10,000 disciples to expose the poverty of the | | |

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
Pāṇḍavas, but in answer to Draupadī's prayer Kṛishṇa appears and multiplies her solitary grain of rice to feed all.	262-263	15492
Jayadratha tries to carry off Draupadī, but is defeated and captured.	264-271	15571
47. <i>Jayadratha-vimokṣhaṇa-parva</i> (Jayadratha's release).		
Jayadratha, after humiliation, is released, and to avenge himself seeks the help of Śiva.	272	15777
48. <i>Rāmopākhyāna</i> (the Rāmāyaṇa story).		
Mārkaṇḍeya, to console Yudhishtira, relates the story of Rāma and Sītā:		
(1) The birth and development of the principal actors.	273-276	15859
(2) Rāma exiled, and Sītā carried off by Rāvaṇa.	277-278	15945
(3) The search for Sītā, and her discovery by Hanumat.	279-282	16045
(4) The march on Lanka, and the slaying of Rāvaṇa.	283	16269
(5) Rāma reunited to Sītā and restored to his kingdom.	290-292	16498
49. <i>Pativrata-māhātmya-parva</i> (a wife's splendid devotion).		
Mārkaṇḍeya tells the story of Sāvitrī, the devoted wife of Satyavat, who, by her love and wisdom, recovered her husband's life from Yama after it had been taken.	293-299	16616
50. <i>Kuṇḍalā-haraṇa-parva</i> (how Karna lost his invulnerability).		
Indra deprives Karna of the invulnerable armour and ear-rings with which he had been born, and thus removes Yudhishtira's chief cause of fear. Indra gives Karna a deadly dart, which would be fatal against a single enemy only.	300-310	16919

VIRĀṬA-PARVA

51. *Āraṇeya-parva* (the search for the Brāhman's fire-stick).

CHAPTEZ	INITIAL VERSE
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Four of the Pāṇḍavas, while searching for a Brāhman's fire-stick, drink of an enchanted lake and die. Yudhisṭhira, by answering a Yaksha's questions, secures their restoration to life. The Yaksha proves to be his father, Dharma, and promises that the Pāṇḍavas shall not be recognized during their period of incognito.

311-315	17221
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IV. VIRĀṬA-PARVA

52. *Pāṇḍava-praveśa-parva* (the Pāṇḍava's enter Virāṭa's capital).

The Pāṇḍavas, in various disguises, obtain employment at the court of Virāṭa, king of the Matsyas.

1-12	1
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53. *Samaya-pālana-parva* (wrestling match).
Bhīma in a contest slays a famous wrestler.

13	325
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54. *Kīchaka-vadha-parva* (the slaying of Kīchaka)

Kīchaka, commander-in-chief and brother-in-law of the king, tries to seduce Draupadī. Bhīma in disguise kills him, and also many of his clan who were wanting to cremate Draupadī along with Kīchaka's corpse.

14-24	373
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55. *Go-harāṇa-parva* (the cattle-lifting raid).

Suśarma, king of the Trigartas, a confederate of Duryodhana, raids the Matsya kine. Virāṭa, taking with him all the Pāṇḍavas except Arjuna, goes against him, and by the aid of Bhīma defeats him and recovers the kine.

25-34	861
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While Virāṭa is absent from his capital the Kauravas invade his territory. Arjuna,

THE MAHĀBHĀRATA

disclosing his identity to the king's son, whom he makes his charioteer, goes out and, without other aid, defeats the entire Kaurava army, and then resumes his disguise.	CHAPTER	INITIAL VERSE	35-69 1149
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56. *Vaivāhika-parva*.

The Pāṇḍavas declare their identity, and Virāṭa's daughter, Uttarā, is given in marriage to Arjuna's son Abhimanyu.	CHAPTER	INITIAL VERSE	70-72 2260
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V. UDYOGA-PARVA

57. *Senodyoga-parva* (the mustering of forces).

The Pāṇḍavas decide to send an ambassador to Dhṛitarāshṭra to demand the return of their kingdom; and also to seek allies at once.	CHAPTER	INITIAL VERSE	1-6
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Duryodhana and Arjuna simultaneously seek Kṛishṇa for an ally. He says he will not himself fight, but promises his army to Duryodhana and his personal influence to Arjuna.	CHAPTER	INITIAL VERSE	149
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Śalya, king of the Madras, is led by a ruse to give his army to Duryodhana, and is appointed a general of the Kauravas, but he promises Yudhishṭhira to damp Karṇa's courage when that hero fights with Arjuna.	CHAPTER	INITIAL VERSE	8 172
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To comfort Yudhishṭhira, Śalya relates how Indra lost the throne of Svarga after slaying Vṛitra, and thus incurring the sin of Brāhmanicide; but recovered it after the usurper Nahusha had been hurled from heaven by his pride.	CHAPTER	INITIAL VERSE	9-18 227
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Enumeration of the allied forces on either side. The Pāṇḍavas have seven akshauhīnis against eleven of the Kauravas.	CHAPTER	INITIAL VERSE	19 570
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58. *Sanjaya-yāna-parva* (Sanjaya's mission to the Pāṇḍavas).

UDYOGA-PARVA

The Pāṇḍava envoy, having claimed from Dhṛitarāshṭra the restoration of the kingdom, Dhṛitarāshṭra in return sends Sanjaya to Yudhishṭhira to learn his terms of peace.

Yudhishṭhira demands only five villages.

Sanjaya, returning, reproaches Dhṛitarāshṭra for his folly in resisting the Pāṇḍavas, and promises to announce Yudhishṭhira's terms on the morrow.

59. *Prajāgara-parva* (Dhṛitarāshṭra's sleepless night).

To beguile a sleepless night, Dhṛitarāshṭra gets Vidura to discourse to him. Vidura gives him lengthy ethical teaching and many maxims, frequently advising him to concede the just claims of Yudhishṭhira.

60. *Sanatsujāta-parva*.

Sanatsujāta, the ever youthful ṛishi, expounds to Dhṛitarāshṭra the Brahma-vidyā, by knowledge of which, together with yoga, death itself is conquered.

61. *Yānasandhi-parva* (council to decide peace or war).

The Kauravas in full assembly receive and discuss Sanjaya's report. Many advise peace, but Duryodhana and Karna decide for war.

Dhṛitarāshṭra's subsequent conversation with Sanjaya, in the presence of Vyāsa and Gāndhārī. Sanjaya impresses upon him the greatness of Kṛishṇa.

62. *Bhagavad-yāna-parva* (Kṛishṇa's mission to the Kauravas).

At a council, held by the Pāṇḍavas, Kṛishṇa is commissioned to go and treat with Dhṛitarāshṭra. Draupadī makes a passionate speech.

CHAPTER	INITIAL VERSE
20-31	603
32	939
33-40	971
41-46	1565
47-66	1791
67-71	2513
72-82	2581

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Kṛishṇa's journey and his reception at Hastināpura.	CHAPTER 83-93	INITIAL VERSE 2920
Full account of the Council—at which many advise peace, but Duryodhana is obstinate.	94-131	
The scene described.	94	3330
Kṛishṇa's address.	95	3384
Jāmadagnya tells the story of how the haughty Dambhodhava was humbled by Nara.	96	3448
Kaṇva tells the story of Mātālī seeking a husband for his daughter, and how Viṣṇu humbled the pride of Garuḍa.	97-105	3501
Nārada tells a long story of how Gālava suffered long distress on account of his obstinacy, and how Yayāti fell from heaven through pride.	106-123	3714
Duryodhana disregards all the advice given, including that of Bhīshma, Droṇa, Duḥśāsana, Gāndhārī and Vidura, and plots to seize Kṛishṇa.	124-130	4121
Thereupon Kṛishṇa reveals his super-human universal form, and departs.	131	4418
Kṛishṇa, before returning to the Pāṇḍavas, visits Kuntī, who sends by him messages to her sons to arouse themselves, and fight as sons should of a Kshatriya mother. He also converses privately with Karṇa.	132-137	4459
Kṛishṇa's conversations with Kuntī and Karṇa are reported to Duryodhana.		
Karṇa is told by Kṛishṇa, and afterwards by Kuntī, the secret of his birth—that he was really the elder brother of Yudhishthira, and legal heir to the throne.		
Nevertheless he refuses to leave his protector Duryodhana.	138-146	4676
Kṛishṇa, returning to the Pāṇḍavas at Upaplava, gives a report of his mission and its failure.	147-150	4956

UDYOGA-PARVA

	CHAPTER	INITIAL VERSE
63. <i>Sainya-niryāṇa-parva</i> (mustering and march of the armies).		
Both armies muster and march to Kurukshetra. Dispositions are made. Dhṛiṣṭadyumna is appointed commander of the Pāṇḍavas, and Bhīṣma of the Kauravas. Karṇa declines to take part till Bhīṣma falls.	151- 157a	5097
Balarāma announces his neutrality. The haughtily proffered aid of Rukmin, king of the Bhojas, is declined by both parties.	157b- 158	5330
Conversation between Dhṛitarāshṭra and Sanjaya, on how far Fate is responsible for the war.	159	5391
<i>(Chapters 160-93 take the form of a report made to Dhṛitarāshṭra by Sanjaya, of the incidents in the two camps preceding the battle.</i>		
<i>Although the texts attribute chapters 194-96 to Vaiṣampāyana, probably those three chapters also should form part of Sanjaya's report.)</i>		
64. <i>Ulūka-dūtāgamana-parva</i> (mission of Ulūka to the Pāṇḍavas).		
Ulūka, sent by Duryodhana, delivers haughty and insulting messages to the Pāṇḍavas, and brings back their firm replies.	160-163	5407
The disposition of the Pāṇḍava army made by Dhṛiṣṭadyumna.	164	5702
65. <i>Rathātīratha-sankhyāna-parva</i> (enumeration of the chief warriors).		
Bhīṣma enumerates to Duryodhana the chief warriors on both sides, and states their respective rank as fighters.	165-172	5714
66. <i>Ambopākhyāna-parva</i> (the story of Ambā).		
Bhīṣma explains to Duryodhana that because of a vow he would not slay Śikhaṇḍin, who at birth had been a girl.		

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
(1) How Ambā, having been disappointed of marriage through Bhīshma's action, vowed to compass his death.	173-175	5942
(2) How Jāmadagnya Rāma (Bhīshma's guru), having promised to help her, fought with Bhīshma for twenty-three days at Kurukshetra, but was defeated.	176-185	6022
(3) How Ambā immolated herself and was reborn as Śikhaṇḍin, at first a girl, but afterwards changed into a man.	186-192	7328
The leaders on both sides estimate the length of time necessary to destroy their enemy.	193-194	7558
The two armies advance in battle array.	195, 196	7603

VI. BHĪSHMA-PARVA

(*The fight during Bhīshma's command—ten days.*)

67. *Jambūkhanda-nirmāṇa-parva* (description of the world).

Positions of the two armies, and the rules of fighting agreed upon.

Dhṛitarāshṭra declining the offer of eyesight, Vyāsa gives Sanjaya power to be present in every part of the field, so that he may describe the battle in detail to the king.

Vyāsa describes the omens that portend slaughter or indicate victory.

(*From this point to end of parva 83, Sanjaya becomes the narrator to Dhṛitarāshṭra.*)

Sanjaya's Account of the Great Battle

At the king's request, he prefaces it with a description of the world from which these vast hosts have been gathered, enumerating its constituent elements, the classes of beings which inhabit it, and giving a geographical account of Sudarśana (= Jambu), dvīpa, its

BHĪSHMA-PARVA

seven regions and six dividing mountain ranges, etc.	CHAPTER 4-10	INITIAL VERSE 155
68. <i>Bhūmi-parva</i> (geography of the earth). Sanjaya tells of the seven dvīpas, and of the Sun, Moon and Svarbhānu (= Rāhu).	11, 12	401
69. <i>Bhagavad-gītā-parva</i> (the discourse of Kṛishṇa with Arjuna). After announcing the fall of Bhīshma, Sanjaya presents his detailed report of events as follows: The armies advance in battle array. Bhīshma addresses the Kuru leaders. Karna withdraws from the fight. The formations of the two armies. Arjuna invokes Durgā in a hymn of praise. The goddess appears and promises victory.	13-24	495
THE BHAGAVAD-GĪTĀ		
(1) Arjuna, being dejected at the thought of having to slay his kinsfolk, Kṛishṇa tells him that it is his duty as a Kshatriya to fight, but that, remembering that he can only kill the body and not the indwelling eternal soul, he must fight, and do all other actions in life, in the yoga spirit—dispassionately, indifferent to results, and with detached mind (I-III).	25-27	830
(2) He reveals his identity with the Eternal Ātman, and says that he assumes human form from time to time to teach anew this great doctrine. He describes the typical yogi (IV-VI).	28-30	994
(3) He tells further of his higher nature (prakṛiti) as the source of the universe, to come to whom is to escape rebirth for evermore (VII-IX).	31-33	1112

THE MAHĀBHĀRATA

(4) He further expounds his pervading supremacy in every department of life and being, and then gives to the astonished Arjuna an awe-inspiring vision of his universal form, showing the whole universe to be contained within him (X, XI).

CHAPTER	INITIAL VERSE
34, 35	1205

(5) He further discourses on the prakṛitis, the three guṇas, the classes of beings, and of faith (śraddhā), and especially commends the way of bhakti, or ardent devotion directed exclusively to himself, Purushottama, the highest personality (XII-XVIII).

36-42	1302
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70. *Bhīshma-vadha-parva* (the eight days' fight to the fall of Bhīshma).

The five Pāṇḍava princes visit Bhīshma, Droṇa, Kṛipā and Śalya, who had been their teachers, and obtain their blessing and permission to fight.

43	1533
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The first day's battle, in which the advantage is with the Kauravas.

44-50	1638
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The second day, in which the Pāṇḍavas have the advantage.

51-55	2091
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The third day, in which Arjuna and Bhīshma meet in conflict, and Kṛishṇa in alarm threatens Bhīshma with his discus.

Arjuna's brilliant fighting is praised.

56-59	2402
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The fourth day, in which Bhīma is the most conspicuous fighter and displays great prowess.

60-64	2651
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In the evening Bhīshma explains to Duryodhana that Kṛishṇa is the Eternal Puruṣa, and worshipped as supreme even by Brahmā himself.

65-68	2898
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The fifth day, in which there is terrible carnage. Droṇa, Abhimanyu, Bhīshma, Aśvatthāman and Bhūriśravas engage Arjuna, Bhīma, Virāṭa and Sātyaki.

69-74	3056
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BHISHMA-PARVA

	CHAPTER	INITIAL VERSE
The sixth day, Droṇa, supported by Duryodhana and his brothers, presses a great attack on Bhīma, who is aided by Dhr̥ṣṭadyumna.	75-81a	3090
The seventh day, numerous conflicts, mostly ending with a great slaughter of the Kauravas. A great combined attack on Bhīshma fails.	81b-86	3543
The eighth day's fight, in which Rākshasa heroes, Alambusha and Ghaṭotkacha, take the most prominent part.	87-96	3847
In the evening, Duryodhana suggests that Bhīshma should resign in favour of Karṇa.	97-98	4404
The ninth day. After much fighting, Bhīshma routs the Pāṇḍava army. In a conflict between Arjuna and Bhīshma, Kṛṣṇa again loses his temper, and threatens to slay Bhīshma by his divine power, but is restrained by Arjuna.	99-106	4500
At night Yudhisṭhira and his brothers visit Bhīshma, and ask him, according to his promise, to give them his counsel.		
He tells them that he is invulnerable until he refrains from fighting, and that will only be when he is opposed by one who, like Śikhaṇḍin, was born a female.	107	4886
On the tenth day Bhīshma, after performing prodigies of valour, is met by Śikhaṇḍin, and falls at sunset, pierced by innumerable arrows. The chieftains of both armies gather round him, and finally leave him lying on a bed of arrows.	108-120	4994
When the eleventh day opens Bhīshma advises Duryodhana and Karṇa to seek reconciliation with the Pāṇḍavas; but they refuse to do so. Karṇa obtains permission to rejoin the Kaurava army.	121, 122	5762

VII. DROṆA-PARVA

(The battle continued under Droṇa's leadership—four days. Vaiśampāyana narrating to King Janamejaya.)

71. Droṇābhisheka-parva (the installation of Droṇa).

Karṇa rejoins the Kaurava army.

Droṇa is appointed to succeed Bhīṣma, although conscious that he is fated to be slain by Dhṛiṣṭadyumna (I, 167).

Droṇa's death is announced to Dhṛitarāshṭra, who attributes it to the supernatural character of Kṛishṇa and Arjuna, and rehearses Kṛishṇa's mighty achievements.

(Sanjaya's report resumed.)

(Eleventh day's battle. Droṇa tries to capture Yudhishṭhira.)

72. Samsaptaka-vadha-parva (the slaying of the sworn 'diehards').

Twelfth day.

(1) While Arjuna, in response to a challenge, is fighting Suśarman and associated samsaptakas (soldiers vowed to conquer or die) in a distant part of the field, Droṇa tries to capture Yudhishṭhira in another part.

(2) Arjuna slays Bhagadatta, king of Prāgjyotiṣa, breaks the Kuru army in two, and has his first fight with Karṇa.

73. Abhimanyu-vadha-parva (death of Abhimanyu).

Thirteenth day.

In Arjuna's absence, Abhimanyu single-handed pierces the Kaurava ring-formation; but Jayadratha intercepts his followers and isolates him, and he is slain after a brave fight.

Vyāsa, to console Yudhishṭhira for the

CHAPTER	INITIAL VERSE
1-4	1
5-7	134
8-11	224
12-16	434
17-25	673
26-32	1129
33-51	1453

DROṆA-PARVA

	CHAPTER	INITIAL VERSE
death of Abhimanyu, tells him how Nārada comforted Akampana in a time of bereavement by relating the story of how Death was originally created and commissioned.	52-54	2003
Vyāsa further tells of sixteen kings of great merit, who nevertheless all died; and he exhorts Yudhishtira not to nurse his grief, but return to the fight.	55-71	2134
74. <i>Pratijñā-parva</i> (Arjuna's vow to avenge his son).		
Arjuna, learning of his son's death, vows to slay Jayadratha on the morrow.	72-78	2477
In a dream by night Arjuna obtains from Mahādeva the Pāśupata weapon.	79-81	2775
Fourteenth day.		
Preparations for the battle.	82-84	2911
75. <i>Jayadratha-vadha-parva</i> (the death of Jayadratha).		
Preparations for the battle continued.	85-87	3010
While a frontal attack is being made on the Kuru army, Arjuna, going in advance of the Pāṇḍava troops, cuts his way towards Jayadratha.	88-110a	3121
Sātyaki, sent by Yudhishtira to Arjuna's aid, also cuts his way through the enemy.	110b-125	4170
Bhīma is sent after them to obtain news of them.	126-130	5096
Fight between Bhīma and Karṇa.	131-139	5355
Sātyaki kills Bhūriśravas under circumstances thought unfair.	140-144	5817
Arjuna, after another fight with Karṇa, slays Jayadratha.	145-146a	6055
Further fighting after sunset (with possibly some repetition).	146b-148a	6288
The victors congratulated. Duryodhana blames Droṇa for failure.	148b-152	6414

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	CHAPTER	INITIAL VERSE
76. <i>Ghaṭotkacha-vadha-parva</i> (death of the Rākshasa Ghaṭotkacha). Night battle at close of the fourteenth day. Ghaṭotkacha is conspicuous on a wonderful car.	153-162	6605
Torches are brought on to the battlefield.	163-165	7279
Miscellaneous individual combats.	166-171	7397
Ghaṭotkacha, after killing two Rākshasas, is slain by Karna by means of the deadly dart which had been specially reserved for use against Arjuna.	172-179	7397
Kṛishṇa, wildly delighted thereat, explains that the reason of his exultation is that Karna had forfeited his chance of being able to kill Arjuna. Vyāsa, meeting Yudhishtira, foretells his victory within five days (cf. III, 310).	180-183	8178
77. <i>Droṇa-vadha-parva</i> (death of Droṇa). At Arjuna's suggestion, both armies have an interval for sleep.	184-185	8362
The fifteenth day. Battle is resumed.	186-189	8457
Droṇa, informed falsely by Yudhishtira that his son Aśvatthāman had been killed, loses rapidly the power of fighting; he sinks into yoga and his spirit ascends to heaven. In spite of the pleading of Arjuna on behalf of an old man of 85, his head is cut off by Dhṛishṭadyumna.	190-192	8694
78. <i>Nārāyaṇāstra-moksha-parva</i> . (the neutralization of the Nārāyaṇa weapon). Latter part of the fifteenth day. Aśvatthāman vows to avenge his father's death, and invokes the irresistible Nārāyaṇa weapon.	193-198	8893
He uses the weapon, but it is rendered ineffective by all lying flat on the ground.	199-200a	9195
He then uses the Āgneya weapon, but this is neutralized by Arjuna.	200b-201a	9278

KARṆA-PARVA

The failure of the Āgneya weapon is explained by Vyāsa as due to Nārāyaṇa's adoration of Śiva, the greatest of the gods.	CHAPTER 201b- 202	INITIAL VERSE 9438
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VIII. KARṆA-PARVA

(*The battle continued under Karṇa's leadership—two days.*)

79. Karṇa-parva

Vaiśampāyana tells Janamejaya how Dhṛitarāshṭra, two days later, received from Sanjaya the news of the death of Karṇa and many other chieftains, and the effect produced upon him.

1-9 1

(*Sanjaya resumes his narrative.*)

Karṇa appointed commander-in-chief.

10 344

Sixteenth day. Incidents of the battle narrated, the Pāṇḍavas having the advantage.

Seventeenth day.

11-30 400

Duryodhana persuades Śalya to be Karṇa's charioteer; and, to encourage him, tells the story of how Brahmā acted as charioteer to Śiva, and also how Karṇa had become possessed through Rāma Jāmadagnya of celestial weapons, and was not really the low-born person he was reputed to be.

31-36 1249

Śalya rebuking Karṇa's bragging, they quarrel until Duryodhana reconciles them.

37-45 1704

Śalya's discouraging talk with Karṇa (see V, 8).

46 2122

While Arjuna is engaged with Samśaptakas, Karṇa severely wounds Yudhisṭhira and attempts to capture him.

47-64 2210

Arjuna in anxiety visits the wounded Yudhisṭhira, and is rebuked by him for leaving the battlefield.

THE MAHĀBHĀRATA

This angers him, and in pursuance of a vow he would have slain Yudhishtira, but Kṛishṇa appeases him, and shows him a way, by prevarication, to keep his vow and yet spare Yudhishtira, illustrating it by the stories of Balāka and Kauśika.

Arjuna returns to the battle, where he and Bhīma do prodigies of valour. Bhīma kills Duhsāsana, and, as he had vowed, drinks his blood.

The great duel between Arjuna and Karṇa at last takes place, and Karṇa is killed.

After Karṇa's fall the battle speedily ends and the armies retire.

CHAPTER	INITIAL VERSE
65-71	3285
72-85	3593
86-91	4348
92-95	4818

IX. ŚALYA-PARVA

(The close of the battle.)

The death of Śalya, the new leader, and of Duryodhana, with a digression on Balārāma's pilgrimage.

80. *Śalya-parva* (Śalya in command).

Vaiśampāyana tells Janamejaya in a few words the events to be related in detail in the Śalya and Sauptika parvas.

1, 2 1

(Sanjaya resumes.)

Duryodhana still refuses to make peace. Śalya is appointed commander-in-chief.

3-7 126

The present strength of the two armies compared.

8 367

Eighteenth day. Śalya is slain after half a day's fight.

After Śalya's fall the fighting continues until all the remaining Kaurava leaders are slain, except Duryodhana, Aśvatthāman, Kṛipa and Kṛitavarman.

18-28 955

ŚALYA-PARVA

	CHAPTER	INITIAL VERSE
81. <i>Hrada-praveśa-parva</i> (Duryodhana hides in a lake). Duryodhana takes refuge in a lake, under the waters of which, by his magical power, he creates a chamber.	29	1567
82. <i>Gadā-yuddha-parva</i> (Bhīma challenges Duryodhana to a fight with clubs). Duryodhana, discovered and taunted with cowardice, comes forth, and Bhīma challenges him to single combat with maces. Balarāma comes to see the contest.	30-33 34	1673 1952
<i>(Baladeva-tīrthayātrā-parva — a digression in which Vaiśampāyana gives Janamejaya an account of Baladeva's pilgrimage to the Sarasvatī, 35-54).</i>		
During the progress of the great battle, Baladeva, the elder brother of Kṛishṇa, having decided to be neutral, visits the sacred places on the Sarasvatī. Thirty-three tīrthas are described, together with the legends attached to them.		
Of Prabhāsa, and the story of how Soma (the Moon) was cursed by Dakṣha to wane through half of each month because of his partiality for Rohiṇī.	35	1969
Of Udapāna, and how Trita, deserted by his brothers Ekata and Dvita in a pit, performed there a mental sacrifice, and so was able to drink the Soma juice.	36	2064
Through nine tīrthas, including Dvaitavana, to Naimisha forest, formerly crowded with ascetics.	37	2119
Of Sapta Sarasvatī, where Mankanaka's pride was humbled by Mahādeva, who showed that from his own veins there flowed only ashes.	38	2186
Of Kapālamochana, where Uśanas Kāvya		

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	CHAPTER	INITIAL VERSE
studied, and where an ascetic got rid of a Rākshasa's skull hurled on to his thigh by Dāśaratha Rāma from a distant forest.	39a	2246
Of a tirtha where to die is to escape rebirth, and where Viśvāmitra and others obtained Brāhmanhood.	39b-40	2269
Of the hermitage of Baka Dālbyha, a ṛishi whose anger led to the decline of Dhṛita-rāshṭra's power. Also of Yayāti's tirtha.	41	2318
Of Sthānu-tirtha, where Viśvāmitra and Vaśishtha were rivals, and the latter turned the Sarasvatī into blood, which attracted the Rākshasas; and where Indra was cleansed from the guilt of having killed Namuchi.	42, 43	2358
Of Skanda Kārttikeya, his birth and four forms, and his appointment as commander-in-chief of the gods. Also his numerous companions, male and female, and his doughty deeds.	44-46	2450
Of tirthas connected with Varuṇa and Kubera.	47	2728
Of how Śrutāvati became the wife of Indra, who told her the story of Arundhatī, who, while discoursed to by Mahādeva, found a twelve-years' drought pass like a single day.	48	2762
Of other tirthas, and especially of the ṛishi Asita Devala, whose hermitage was shared by a silent mendicant named Jaigīshavya, who, he afterwards discovered, was present at the same time in every part of the universe.	49, 50	2831
Of Dadhīcha, from whose bones Indra made weapons to subdue the Asuras; and of how Sārasvata restored the knowledge of the Veda, which had been lost during a twelve-years' drought.	51	2935
Of a virgin ascetic, who in her old age was by a night's marriage changed into a beautiful maiden, and ascended to Svarga.	52	2979

ŚALYA-PARVA

Of Kurukshetra, tilled by Kuru, so that all who died there might go straight to heaven. Its boundaries.

CHAPTER	INITIAL VERSE
53	3008

After ascending Himālaya to the source of the Sarasvatī, Baladeva arrives at the Yamunā river, where Nārada tells him the result of the great battle, and about the combat arranged between Duryodhana and Bhīma.

54	3035
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Sanjaya resumes his story.

Baladeva witnesses the combat between Bhīma and Duryodhana.

Bhīma, instigated by Kṛishṇa, fells Duryodhana by an unfair blow on the thigh, and kicks him with his left foot.

For this he is condemned by Baladeva and others, but justified by Kṛishṇa.

55-60	3077
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Duryodhana reproaches Kṛishṇa for having in unfair ways brought about the fall of no less than five of the chief Kuru leaders. Kṛishṇa tries to justify himself, but an invisible voice confirms the words of Duryodhana.

61	3388
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On Kṛishṇa alighting from his car it bursts into flame, by the force of the magical weapons in it, and is consumed. He advises the Pāṇḍava chieftains to spend the night outside the camp on the bank of the Oghavatī.

62	3460
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By Vaiṣampāyana to Janamejaya.

Kṛishṇa and Vyāsa go to Hastināpura and condole with Dhṛitarāshṭra on his calamities.

63	3503
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Sanjaya resumes.

Duryodhana bewails his unjust fate to Sanjaya. Messengers tell the three surviving Kuru leaders (see chap. 28) that he had been foully done to death. They immediately visit him, and Aśvatthāman vows that very night to avenge his death. Although a Brāh-

man, Aśvatthāman is solemnly installed commander-in-chief by Duryodhana.

CHAPTER
64, 65

INITIAL
VERSE
3582

X. SAUPTIKA-PARVA

(The night attack on the sleeping camp of the Pāṇḍavas.)

83. *Sauptika-parva* (the slaughter of the sleepers).

Aśvatthāman obtaining the help of Mahādeva, to whom he offers himself as a sacrifice, enters the camp of the Pāṇḍava army, and slaughters the warriors in their sleep; while Kṛipa and Kṛitavarman at the gates slay those who try to escape. With this news Aśvatthāman consoles the dying Duryodhana. Of the whole Pāṇḍava army, only seven now survive—viz. the five brothers, and Kṛishṇa and Sātyaki, these having been absent from the camp.

1-9

1

(Here Sanjaya's narrative of the battle (commenced at VI, 4) ends.

Henceforward Vaiśampāyana is again narrator to King Janamejaya.)

84. *Aishikā-parva* (Aśvatthāman uses a world-destroying weapon).

Bhīma, urged by Draupadī, sets out to slay Aśvatthāman, who in his defence uses the world-destroying aishika dart. Arjuna, Vyāsa and Kṛishṇa avert the evil consequences. Aśvatthāman being a Brāhman, his life is spared, but he has to give up the jewel he wears on his head and is disgraced for 3,000 years.

10-16

543

Kṛishṇa explains to Yudhishṭhira that Aśvatthāman's great feat was due to his having obtained the help of Mahādeva, the

STRĪ-PARVA

highest of all the gods, the beginning, middle and end of all creatures. He illustrates this by two legends: (1) of Brahmā asking Rudra to create living creatures, and (2) of how Rudra broke up a sacrifice of the gods, and compelled them to assign to himself the ghī of the sacrifices.

CHAPTER	INITIAL VERSE
17, 18	760

XI. STRĪ-PARVA

(The lamentations of the bereaved women.)

85. *Jalapradānika-parva* (the reconciliation of Dhṛitarāshṭra and the Pāṇḍavas).

Sanjaya, Vidura and Vyāsa try to console Dhṛitarāshṭra.

1-9 1

Yudhishṭhira and his brothers meet Dhṛitarāshṭra and Gāndhārī, and by Vyāsa's aid a reconciliation with them is effected.

10-15 269

86. *Strī-vilāpa-parva* (the lamentations of the women).

Gāndhārī and the ladies of the Kaurava court visit the battlefield and lament over the bodies of their slain relatives. Gāndhārī describes the scene in a long address to Kṛishṇa, whom she blames as mainly responsible for all their calamities, and finally pronounces a curse on him that he will bring about the destruction of his own kindred, and then himself meet a humiliating death.

16-25 427

87. *Śrāddha-parva* (the funeral rites for the slain).

Yudhishṭhira tells Dhṛitarāshṭra the numbers of the slain and their respective fates after death, and he orders the funeral rites. These are performed; and Kuntī reveals to the Pāṇḍavas the secret of Karṇa's parentage.

26, 27 756

XII. ŚĀNTI-PARVA

(*Bhīshma's Great Discourse from his arrow bed.*)

88. *Rājadharmānuśāsana-parva.*

The month of mourning is spent outside the capital on the bank of the Ganges. There Nārada relates to Yudhishṭhira the early career of Karna.

1-6 1

Yudhishṭhira very dejected proposes to renounce the kingdom and retire to the forest. His brothers and Draupadī, as well as an ascetic Devasthāna, and Vyāsa, try to dissuade him from his purpose.

7-32 157

Vyāsa assures Yudhishṭhira that he is not guilty of sin on account of the destruction of his kinsfolk; and explains what sin is, and what it is not, and how it can be expiated.

33-36 1135

Yudhishṭhira, casting off his grief, enters the capital in state, and is installed on the throne, and performs the śrāddha ceremonies.

37-42 1344

Yudhishṭhira, in a hymn of adoration, extols Kṛishṇa as the Supreme and as the author of his success, and then dismisses the assembly.

43-44 1499

Kṛishṇa, in ecstatic trance (turiya), communes with the distant Bhīshma, who in a long hymn of adoration had invoked him. He then sets out with the Pāṇḍava brothers and followers to visit Bhīshma.

45-47 1532

Arriving at the battlefield, Kṛishṇa relates to Yudhishṭhira the history of Jāmadagnya Rāma's slaughter of the Kshatriyas on that spot, and how the Kshatriya race was renewed.

48, 49 1698

Kṛishṇa asks Bhīshma to impart to Yudhishṭhira his vast store of knowledge, promises clarity of mind for the purpose, and vouchsafes him a vision of his universal form.

ŚĀNTI-PARVA

At nightfall the whole party return to the city.

CHAPTER	INITIAL VERSE
50-52 |	1806

The next morning Kṛishṇa performs his daily japa, after which the royal party return without followers to Bhīshma, to hear his great discourse.

53-55	1896
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BHĪSHMA'S GREAT DISCOURSE

(First Part)

Consisting of three sections:

- (1) *Rājadharmā* (56-130).
- (2) *Āpad-dharmā* (131-173),
- (3) *Moksha-dharmā* (174-366).

The normal form of the discourse is by question and answer—a very frequent form throughout the entire epic—but as the questions do not always give a clear idea of the information conveyed in the answers, a general heading is here given to each topic spoken of.

(1) RĀJADHARMA (OF KING-CRAFT)

(A) *The dignity, status and duties of a king, together with the duties and privileges of Brāhmans, and the duties of the other twice-born castes and of non-Āryan subjects* (56-85).

(a) General statement of the duties of a king.

56-58	1987
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(b) The origin of kingship, reference being made to a great treatise by Brahmā.

59	2122
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(c) The common and the special duties of the four classes of the Āryan people.

60	2268
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(d) The four stages (āśramas) in the life of a Brāhman, and the kinds of action forbidden to him.

61-63	2324
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(e) The duties of Kshatriyas, as expounded to Māndhātṛi by Nārāyaṇa in the guise

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
of Indra—viz. to maintain order and uphold Āryan customs. Also the duties of the non-Āryan peoples (sixteen of whom are named); and a prophecy of a mixture of castes, and of the rise of unorthodox sects.	64, 65	2386
(f) That the king shares the merits of his subjects.	66	2452
(g) A king is essential to prosperity, and he must be honoured as Indra himself.	67, 68	2495
(h) The qualifications proper to a king. According to the nature of his administration, he creates the Kṛita, Treta, Dvāpara or Kali Age in his realm.	69, 70	2596
(i) The Kshatriya king must act according to the advice of, and in harmony with, the Brāhmans, who are by origin his superiors and the rightful lords of the whole earth.	71-74	2715
(j) Heavenly felicity is to be obtained by a Kshatriya only on condition of his fulfilling his responsibilities, not by withdrawing from them.	75	2831
(k) A Brāhman, if unworthy, may be banished, but his goods must not be confiscated. The wealth of all other castes is at the disposal of the king.	76, 77	2869
(l) In time of stress a Brāhman may follow the rules of life of a Vaiśya, or may take arms in self-defence. He must always be protected by the king against the other castes.	78	2917
(m) The qualifications proper to, and the reward (dakṣhiṇa) due to, a Purohita (family priest).	79	2962
(n) The qualities to be sought in Ministers of State.	80-84	2983
(o) A representative consultative council recommended.	85	3194

ŚĀNTI-PARVA

(B) *Factors in the prosperity of the realm* (86-94).

	CHAPTER	INITIAL VERSE
The capital city.	86	3228
Graded officials.	87	3261
Taxation, treatment of undesirables, secret informers, and care of Brāhmins.	88, 89	3302
Counsels on good government given by ṛishi Utathya to King Māndhātṛi.	90, 91	3362
Counsels on good government given by Vāmadeva to Vasumanas.	92-94	3463

(C) *On the conduct of war* (95-106).

Subdue neighbouring peoples peaceably, if possible. When Kshatriyas fight with Kshatriyas the rules of fair fighting must be observed, but such rules do not apply to the common soldiery.	95, 96	3535
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Slaughter in war is no obstacle to the winning of Svarga, but a means to it. For the Kshatriya, battle itself is the equivalent of a sacrifice. This was stated by Janaka to his soldiery.	97-99	3581
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Directions for the conduct of war, including weapons, etc., and treatment of foes.	100-103	3682
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What to do in case of defeat. The king of Kośala, when defeated by Janaka, nobly repudiated advice given him to resort to treachery.	104-106	3847
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(D) *General counsels on morality and good government* (107-30).

The importance of retaining the loyalty of the court and nobles.	107	3957
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The greatest of all virtues is respect for father, mother and guru.	108	3989
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Under what conditions falsehood is permissible.	109	4023
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Success in life follows virtuous living and piety toward Kṛishṇa Nārāyaṇa.	110	4053
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THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
No minister is to be condemned on mere suspicion.		
Story of a virtuous jackal, who loyally served a tiger until he was distrusted.	111	4083
Indolence is fatal to success in life. Story of a lazy camel.	112	4173
It is better to yield to a stronger foe than to resist him.	113	4196
Both anger and argument are wasted on an ignorant person.	114	4210
It is disastrous to place an unfit person in a position of authority.		
Story of a dog who was spoiled by being temporarily changed into a Śarabha.	115-119	4231
Summary enumeration of the duties of kings.	120	4351
Importance of keeping alive a fear of punishment (daṇḍa); a mythological account of which was given to Māndhātṛi.	121, 122	4408
Dharma (conformity to the orthodox customs) is nobler than the pursuit of wealth or pleasure. How it can be attained.	123	4524
Sovereignty depends on the possession of the merit of virtue (śīla).		
How Indra by guile possessed himself of Prahlāda's śīla.	124	4549
Hope (or desire) deceives. The thing longed for moves ever further away, like a deer wounded in the chase. Therefore one should not long for the unattainable, but be calm and contented.	125-128	4622
A son's obligation to his parents is fulfilled by truth, purity and austerities. Heaven (svarga) is attained by horse sacrifice and by liberal gifts to Brāhmins. So Yama taught Gautama.	129	4716
If a king has lost his royal position he must not succumb to his fate, nor relinquish		

ŚĀNTI-PARVA

his right; he must use every available means to regain his position. Under such conditions he is not bound by the ordinary rules of caste, and may draw to any extent upon the possessions of his subjects.

CHAPTER	INITIAL VERSE
130	4727

89. *Āpad-dharma-parva.*

(2) CONDUCT IN TIME OF CALAMITY

When defeated, submit temporarily if it can be done with safety. Otherwise sell your life dearly.

131	4779
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Brāhmans must on no account be allowed to suffer, even though others do, for the whole world exists only for their benefit. But the path of duty is often difficult to find.

132	4793
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As nothing can be accomplished without money, a king must by any means obtain possession of wealth.

133, 134	4815
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Even robbers (*dasyus*) often abstain from injuring women, children and Brāhmans. Story of Kāvyavya, who was such a *dasyu*.

135	4851
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The property of gods and Brāhmans must never be taken by the king; but that of others may be freely appropriated for the maintenance of the army and of sacrifices.

136	4878
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A resourceful man will find a way of escape where an indolent man will go under. Story of three fishes, of which one was caught and two escaped.

137	4889
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Trust only those whose interests are bound up with your own.

Story of a mouse, who thus escaped a fourfold danger from cat, mongoose, owl and hunter.

138	4913
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Mistrust those to whom you have once done an injury. Story of the pet parrot Pūjanī of Kāmpalya, which, having injured

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
the king's son, would not consent any longer to trust the king, but wisely went far away.	139	5133
Bhāradvāja's counsel to King Śatrunjaya was that, for the purpose of gaining or extending his power, a king must employ any kind of cunning, dissemblance or treachery until he gets an opportunity to crush his foe; then let him do it ruthlessly and finally.	140	5247
In times of lawlessness or famine a Brāhman may break caste to save his life. Viśvāmitra, in a famine after a twelve-years' drought, ate Chaṇḍāla food and justified the act.	141	5319
One must be guided by circumstances as to whether it would be right to follow Viśvāmitra's example. The only rule that under no circumstances may be broken, is the duty of honouring the Brāhmins and treating them as gods.	142	5421
He who succours the distressed and needy will not miss the reward of heaven. A pair of pigeons immolated themselves for the fowler who had sheltered them. This led to the fowler's conversion to better ways; and all three went to heaven.	143-149	5459
The instruction which Indrota Śaunaka gave to Janamejaya of old (!)—who had incurred the guilt of Brāhmanicide—as to the various ways in which sins of indiscretion could be expiated.	150-152	5594
Was there ever a case of resuscitation after death? Bhīshma knew of only one instance. In that case Śiva had restored to life the corpse of a Brāhman infant, to save it from the vultures by day and the jackals by night, on account of its parents' deep affection.	153	5675
A weak king should never excite the		

ŚĀNTI-PARVA

	CHAPTER	INITIAL VERSE
hostility of one stronger than himself. Story of a śālmali tree, which defied the god of wind and was immediately stripped by the wind of its foliage.	154-157	5801
All sin is traceable to inordinate desire (lobha), to which even the learned are subject. It can only be conquered by men of detached mind, who have neither fear of nor desire for anything. Ignorance (ajñāna) is the same thing as covetousness.	158-159	5877
Of all virtues, the greatest is self-control (dama). The beautiful characteristics of the self-controlled person (danta) are enumerated. He lays up no merit calling for rebirth, but goes straight to the eternal region of Brahma. Yudhishṭhira in delight says, that to hear such teaching is like sipping nectar. Bhishma, continuing, says self-control is attained by tapa (self-mortification), on which Brahma and all the world depend.	160-161	5926
All the thirteen virtues are forms of satya (truth), which is worth more than a thousand horse sacrifices. The opposite thirteen vices all spring from inordinate desire (lobha).	162-163	5977
The characteristics of a bad man (nṛī-samsa).		
A Brāhman in need must be supplied with all he wants, at whatever cost to others. No sacrifice avails without fees to Brāhman.	164	6026
The expiations proper to various classes of sins against caste and morality.	165a	6039
The sword (asi) was first called into being out of the sacrificial fire by Brahmā for the destruction of the Dānavas, and has since been handed down to successive generations.	165b	6065
The use of the bow began with Pṛithu.		
* * *	166	6120

THE MAHĀBHĀRATA

An interlude, in which the Pāṇḍava brothers and friends discuss the comparative importance of the four objects of human pursuit (dharma, artha, kāma, moksha)—Vidura favouring the first, Arjuna the second, Bhīma the third, and Yudhishṭhira the fourth.

CHAPTER	INITIAL VERSES
167	6210

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(Bhīshma resumes his discourse.)

The kinds of persons whose friendship should be sought or avoided.

168a	6264
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The contemptible character of the ungrateful, illustrated by the story of Gautama, a Brāhman who lived as a robber (dasyu) and killed his benefactor, and whose flesh, when himself killed, not even Rākshasas and Dasyus would bemean themselves to eat.

168b- 173	6291
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90. *Moksha-dharma-parva* (of moksha).

(3) EMANCIPATION FROM LIABILITY TO REBIRTH

In view of the uncertainty of life, and the certainty of death, the highest object of pursuit for all classes is moksha. It is attainable by renunciation (tyāgah) of all worldly possessions and of desire for them. With nothing to lose one has nothing to fear, and gains a tranquillity surpassing all the joys of svarga. Some striking teaching and testimonies to this effect are cited from Senajit's preceptor and the converted courtesan Pingalā (174), from Medhavi (175), Sampāka (176), Manki and Suka (177), King Janaka and ṛishi Bodhya (178), and a serenely placid wandering Brāhman who attracted the notice of Prahlāda (179).

174-179	6457
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All desires must be dead. Even to desire death itself is a form of cupidity, and will

ŚĀNTI-PARVA

	CHAPTER	INITIAL VERSE
necessitate rebirth (180). There is no escaping rebirth except by that knowledge (of identity with the one eternal Ātman) which leaves no trace of karma behind.	180, 181	6690
Rishi Bhṛigu, in a great conversation with ṛishi Bharadvāja, answered the questions of the latter as follows (182–192):		
(a) The elements. Brahma created the five elements from his mind, in the order—ether, water, fire, wind, earth—and these five elements are traceable in all material things.	182–184	6765
(b) Life and death. Dissolution of the elements at death does not mean dissolution of the indwelling jīva (life or personality), which never dies, although invisible. It is the eternal Ātman, which when united with the elements is called Kshetrajña, and unattached is Parabrahma.	185–187	6866
(c) Caste distinctions. All men were originally Brāhman. It was men's actions, as they were swayed by the three guṇas, that brought about the rise of inferior castes. As Brāhmins retain in largest measure the primeval purity, it is easier for them than for others to attain the chief glory of man—viz. that self-mastery which consists of the entire suppression of desire and aversion.	188–189	6930
(d) Good and evil. Satyam (truth or genuineness) is identical with all that is good, and is the way to happiness. Asatya is the way to misery. The various forms of satya (goodness) lead to appropriate forms of happiness.	190– 119a	6968
(e) The manner of the four stages (āśramas) of a Brāhman's life.	191b	6989

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	CHAPTER	INITIAL VERSE
(f) The other world (Paraloka) is the holy land north of Himavat, whose inhabitants are all righteous and where there is no sin or strife (or rebirth). Our present world, on the other hand, is a scene of action (karma-bhūmi) and calls for rebirth.	192	7002
Rules for daily life—as to meals, sleep, ablutions and social intercourse.	193	7032
Of the five elements and the senses. The <i>buddhi</i> is related to the witnessing (but not acting) Ātman as a fish is to the water—not one with it, but yet not separated from it.	194	7066
Of <i>yogābhyāsa</i> (the practice of yoga) and the incomparable peace it gives.	195	7129
Of <i>japa</i> (the silent repetition of Vedic texts), and the conditions to be fulfilled if this is to lead to union with the Ātman.	196–198	7151
How a certain Brāhman, absorbed deeply in <i>japa</i> , declined boons offered him by the gods and by Ikshvāku. A proposal that the king and the Brāhmins should exchange merits ends in each retaining his own and both being absorbed in Brahma.	199, 200	7198
Various metaphors and analogies, to illustrate the relation of the unseen everlasting Ātman to the material universe and to living beings. That no one can see the Ātman is no disproof of its existence; who has seen the other side of the Moon or of Himavat, or Rāhu? (203). Truth (reality) is not perceived by a mind agitated by conflicting interests, desire and aversion, joy and sorrow, any more than a clear reflection in disturbed water (204). Analogies of the touchstone revealing gold, the single thread in a bead necklace, and the one soil nourishing a varied vegetation (205–6).	201–206	7365
The greatness of Viṣṇu, Nārāyaṇa, the		

ŚĀNTI-PARVA

	CHAPTER	INITIAL VERSE
foremost of Beings, from whom sprang Brahmā the Creator, and through Brahmā the Seven Prajāpatis. The legendary genealogy of their descendants is given. Non-Āryan races (11 enumerated) arose in the Treta age. List of 38 ṛishis in the four quarters.	207, 208	7578
How Viṣṇu assumed the form of a roaring boar to destroy the Dānavas.	209	7604
Of <i>Yoga</i> . The relation of the Unmani- fested Primal Cause, Vāsudeva, to the Mani- fested Universe is as that of the wind to the dust which it lifts (that is, pervading and acting upon it, but not identified with it). The knowledge of this distinction (be- tween the Manifest and Unmanifest) is the highest knowledge (tattva). To attain it one must practice yoga, which destroys ignor- ance. This demands celibacy, fasting, japa, austere living, self-restraint, and leads to emancipation.	210-217	7641
The instruction which Panchasikha gave Janadeva of Mithilā concerning emancipa- tion, the continuance of life after death, the identity of the personality in successive births, and renunciation.	218, 219	7881
The way to a harmonized and contented life is by habitual self-control (220-21) and detachment from outward circumstances, however unfavourable. This is illustrated by the testimony of Prahlāda (223), Bali, the son of Virochana (224, 5, 7) and Namuchi (226). Prosperity waxes or wanes with virtue (228). Nārada is set forth as the model man, uni- versally admired (230).	220-230	7984
The instruction which Vyāsa gave to his son Śuka, on:		
(a) The divisions of time (231).		

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
(b) The evolution and dissolution of the universe (232-3).		
(c) The duties of a Brāhman (234-5a).		
(d) The Sāṅkhya teaching of the knowledge of the Ātman (236-9).		
(e) The yoga pratique of self-discipline (240).		
(f) The two paths—ritual acts and renunciation of acts (241).		
(g) The four āśramas, or steps to renunciation (242-5).		
(h) A restatement of the Sāṅkhya psychology and yoga self-discipline, and the power the latter imparts (246-9).		
(i) The paramount importance of concentration on this highest of all objects, the knowledge of the all-pervading Ātman. (250-5).	231-255	8478
The origin of death (=VII, 52-4, q.v.)	256-258	9144
<i>(Ahimsā (non-injury to any creature) is the general subject of chapters 259-72 and 277, which seem to reflect the influence of Buddhist and Jaina teaching.)</i>		
(a) Ahimsā commended as the highest line of conduct. This is enforced by the discourse of the shopkeeper Tulādhāra to the ṛishi Jājali (261-4), by Vichakhnu's protest against animal sacrifices (265), by Chirakāri's reluctance to carry out his father's order to slay his mother Ahalyā (266), and by Satya-vat's plea to his father against capital punishment (267).	259-267	9229
(b) There being two modes of life approved by the Veda, viz. that of the householder, which includes sacrificing, and that of the sanyāsin, which involves no injury to any creature, Syūmarāśmi defends the former against Kapila, who extols the latter as alone leading to the highest bliss.	268-270	9596

ŚĀNTI-PARVA

	CHAPTER	INITIAL VERSE
(c) Virtue (<i>dharma</i>) alone brings eternal reward; the quest for wealth (<i>artha</i>) or pleasure (<i>kāma</i>) leads to regrets in the beyond.	271	9755
(d) That ahimsā is the greatest virtue is illustrated by Nārada's story of Satya, who, in spite of strong inducements, refused to offer any but mental (that is, bloodless) sacrifices.	272	9811
For the attainment of emancipation, all desire and aversion must be got rid of; and this is effected by the practice of yoga. How the obstacles to yoga are overcome.	273-274	9831
Asita Devala's account of how the Universe was evolved, beginning with the five elements and going on to the complexity of individual personality; and of how these are dissolved again in the reverse order.	275	9874
King Janaka an example of the tranquillity enjoyed by one who has conquered desire and is entirely indifferent to possessions.	276	9914
Medhavi's discourse to his father on the universal dread of death, and how it is overcome by following the path of ahimsā and offering only mental sacrifices (=175).	277	9928
Hārīta's description of the manner of life of one who has renounced the world—the sanyāsin.	278	9967
How Vṛitra, when he lost svarga, did not lose courage, and was instructed by Sanat-kumāra on the pre-eminence of Viṣṇu, in whom the universe subsists; and how he finally attained the Brahma state, which after many births would be attained also by the Pāṇḍavas.	279, 280	9990
How Indra slew Vṛitra with the aid of Viṣṇu; and also of Mahādeva, who afflicted Vṛitra with fever; and how Indra was freed from the guilt of Brāhmanicide.	281, 282	10098

THE MAHĀBHĀRATA

How fever originated from a drop of sweat from Śiva's brow at the destruction of Daksha's sacrifice; and how it was spread among men and animals and lands.

* * *

(*A break in the discourse.*)

A question interposed by King Janamejaya, in reply to which Vaiśampāyana gives a variant account of the destruction of Daksha's sacrifice by the agency of Virabhadra and Mahākālī; and of how Daksha afterwards praised Śiva in a hymn of adoration, and received his blessing, and was told of the Pāśupata religion.

* * *

(*Bhīṣma's discourse resumed.*)

Adhyātma-vidyā (spiritual knowledge) consists in knowing the constitution of the universe, and the relation of the soul thereto. It is this knowledge that liberates.

It was by detachment that Samanga got rid of sorrow and fear, and became as happy and free from care as a child (286). The best course for the average unlearned man is to follow the directions of his guru, and to live soberly (287). After a family has been reared let him cast off all relationships, and seek by detachment emancipation for himself, for he is not responsible for wife, or children, or anyone else (288). This was Arishtaṇemi's advice.

How Uśanas Kavi acquired the name of Śukra (the planet Venus).

The instruction which Parāśara gave to King Janaka on worthy living and worthy dying; on the origin and duties of the four castes, and the moral duties incumbent on

CHAPTER	INITIAL VERSE
283	10208
284	10272
285	10485
286-288	10532
289	10659

ŚĀNTI-PARVA

	CHAPTER	INITIAL VERSE
all men. Also the value to all of such self-mastery (tapas) as will rid them of cupidity (lobha).	290-298	10697
How Prajāpati, in the form of a golden swan, instructed the Sādhyas that the way to attain emancipation is by truth, self-control, detachment, and a pure heart.	299	10992
On Sāṅkhya and Yoga, their differences and greatness.	300, 301	11037
The instruction which Vasiṣṭha gave to King Karāñjanaka on the distinction between Kshara, the destructible, embracing twenty-four <i>sargas</i> , and the twenty-fifth entity, Akshara, which is indestructible; on the different but not inconsistent teachings of the Yoga and Sāṅkhya on emancipation; and on the contrast between knowledge and non-knowledge (vidyā and avidyā), and the awakened and unawakened (buddha and abuddha)	302-308	11214
The excellent precepts for the culture of virtue given by a Bhārgava ṛishi to King Vasumat.	309	11518
Yājñavalkya's discourse to King Daivarāti on the Sāṅkhya teaching of the evolution and devolution of the universe (311, 312); the three factors in perception (adhyātma, adhibhūta, adhidaivata), and the three guṇas (313); of Puruṣa (soul or spirit) and Avyakta the Unmanifest, i.e. matter (314, 315); also on Yoga, its relations to Sāṅkhya, and its nature and method (316); of the regions attained after death, and the signs of approaching death (317); also of the source of his own knowledge of the Veda, and how it was tested by Viśvāvasu, the king of the Gandharvas (318).	310-318	11543
Decrepitude and death inescapable, except to those who escape all rebirth.	319	11837

THE MAHĀBHĀRATA

Is it possible to attain emancipation without abandoning the life of a householder? How King Dharmadhvaja claimed to be an emancipate while still carrying on his royal functions, until a female mendicant, Sulabhā, made it clear that his claim was vain.

CHAPTER	INITIAL VERSE
320	11852

The earnest words by which Vyāsa won over his son Śuka from a life of indifference to seek for emancipation. (Śuka's conversion to a serious life.)

321	12044
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The good and the evil both reap hereafter as they have sown.

322	12138
323-333	12158

The whole story of Śuka's life.

His birth (323, 324); visit to Janaka of Mithilā (325), from whom he receives instruction (326); he rejoins his father (327) and with him recites the Veda (328); Nārada gives him admirable ethical instruction, which decides him to seek for *moksha* (329-31); by prolonged yogābhyāsa he discovers the path, and soars aloft beyond the phenomenal world, and becomes one with Brahma (332-3).

* * *

THE NĀRĀYAṆĪYA (334-351)

(a) How in the golden age Śrī Bhagavat Kṛishṇa explained to Nārada the great mystery of the Supreme Spirit who transcends all the gods (334). Nārada, wishing to see this Infinite Lord, ascends Mount Meru, and sees the White Island and its inhabitants.

335	12650
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(b) How King Uparichara (alias Vasu), a follower of the Sātvata religion, studied the book of the seven ṛishis, and at a horse sacrifice had a vision of the Supreme God

ŚĀNTI-PARVA

	CHAPTER	INITIAL VERSE
Nārāyaṇa, which was denied to his guru Bṛihaspati. Ekata, Dvita and Trita testify that they had seen the White Island and its inhabitants, who were followers of the Pancharātra ritual, but that none could see the Supreme Hari himself.	336	12752
(c) How King Vasu, having approved the substitution of vegetable for animal offerings, was brought down from heaven by the curses of the Brāhmanas, but was afterwards reinstated.	337	12818
(d) How Nārada visited the White Island, and, after a hymn of praise, was vouchsafed a vision of Nārāyaṇa, who told him of his three-fold form (Sankarshaṇa, Pradyumna, Aniruddha) and of his future incarnations; also that Nārāyaṇa is eternal, whereas Brahma disappears and reappears from kalpa to kalpa.	338-339	12861
(340-349. <i>A break in Bhīshma's discourse. Sauṁdilya repeats to Śaunaka Vaiśampāyana's answers to certain questions asked by Janamejaya.</i>)		
(a) How Nārāyaṇa assigned to the gods and ṛishis their several duties; and how Brahma was granted a vision of Nārāyaṇa.	340	13007
(b) Kṛishṇa explains to Arjuna that Brāhmanas are the equals of Agni, and have often by their curses brought punishment on the gods themselves. He explains the meanings of his many names, and relates how even Rudra was obliged to humble himself before him.	341-342	13129
(c) How Nārada made a lengthy stay with Nara and Nārāyaṇa at Badari, and received an explanation of why even they performed sacrificial rites.	343-346	13304
(d) Of the horse-headed form of Viṣṇu.	347	13449
(e) Of the origin of the Sātvata religion		

THE MAHĀBHĀRATA

taught in the Gītā, and why all Brāhmans do not follow it.

(f) of Vyāsa's relations to Nārāyaṇa (349), and how Brahma worshipped Purushottama (350, 351).

* * *

(*Bhīshma's discourse resumed.*)

That there are many roads to emancipation. How a Brāhman was seen by a Nāga to enter into union with the sun (Sūrya) through having observed the Ūncha vow.

CHAPTER	INITIAL VERSE
348	13547
349-351	13637
352-365	13764

XIII. ANUŚĀSANA-PARVA

(*Bhīshma's discourse continued, till his death.*)

91. *Anuśāsanika-parva.*

Yudhiṣṭhira's conscience need not be troubled about blood-guiltiness, for guilt cannot be attributed to the Ātman, which is a passive spectator; nor to the slayer, who is only the agent. Men's fate is due solely to their karma. This is illustrated by the story of a snake and death, who both repudiated responsibility for the death of a boy from a snake-bite.

Death has no power over a man who, even at the price of his wife's honour, keeps his promise to a Brāhman. Story of King Sudarśana, Queen Oghavatī, and a Brāhman guest.

The mighty deeds of Viśvāmitra, which led to his attaining Brāhmanhood.

How it came about that Viśvāmitra, who was of mixed Brāhman and Kshatriya parentage, was born in the Kshatriya caste with Brāhman qualities, and his nephew,

1	1
2	84
3	181

ANUŚĀSANA-PARVA

	CHAPTER	INITIAL VERSE
Jamadagni, under similar circumstances, in the Brāhman caste with Kshatriya qualities. (cf. 52 ff.)	4	200
How a parrot saved the life of a tree in gratitude for its shelter—an example of feeling for others.	5	263
Instances which prove that the condition at any time of gods, men or castes is the combined result of inherited karma and personal exertion.	6	295
Karmic fruit is exactly appropriate to one's deserts.	7	344
Brāhmins are to be revered more than one's parents or than the king. A promise to a Brāhman must never be broken. One who broke his promise was reborn as a jackal, for the consequences of a Brāhman's anger are terrible.	8, 9	374
It is not permissible to give sacred instruction to any but the three twice-born castes.	10	433
Prosperity (śrī) is attained by those of well-ordered and orthodox life.	11, 13	507
A woman's life is more pleasurable than a man's, and a mother's love of her children is greater than a father's.	12	528
(A Śaiva section, <i>Meghavāhana-parvākhyāna</i>).	14-18	588
The greatness and names of Śiva (Mahādeva), who is the Absolute Brahma, who transcends all other gods and whom Nārāyaṇa adores. How Upamanyu and Kṛishṇa (14) and Taṇḍa (16) each obtained a vision of Mahādeva. Their three hymns of adoration to Him. His thousand names (17), and the testimonies of great ṛishis to the benefits accruing from the recitation of these names (18).		

THE MAHĀBHĀRATA

How Ashtāvakra withstood the tempting of the lady Diśā, and by enduring the test gained his bride.

CHAPTER	INITIAL VERSE
19-21	1381

A series of questions on good conduct, moral worth and self-control, on which subjects the testimonies are cited of Earth, Agni, Kaśyapa and Mārkaṇḍeya.

22	1531
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On the correct observance of Śrāddhas; and the deeds which lead to heaven and hell respectively.

23	1572
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On acts which are equivalent to Brāhmanicide.

24	1676
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Angirasa's list of tīrthas, and the merit of visiting them.

25	1688
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(An interlude.)

The most eminent ṛishis suddenly appear on a brief visit to Bhīshma, and as suddenly disappear.

26a	1758
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(The discourse resumed.)

The pre-eminent sanctity of the Ganges.

26b	1774
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That the status of Brāhmanhood is unattainable by any amount of austerities, but only by slow evolution through many rebirths. The story of Mātanga's vain attempt to attain it otherwise.

27-29	1865
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How nevertheless Vīṭahavya, a Kshatriya, gained that status through the all-availing power of a Brāhman's word.

30	1940
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The qualities of a model Brāhman, as recounted by Nārada.

31	2008
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How Vṛishadarbha (= Uśīnara = Śibi?) offered his life to save a pigeon from a hawk, and was rewarded with heavenly bliss (cf. III, 130, 197).

32	2044
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ANUŚĀSANA-PARVA

The super-eminence and power of Brāh-
mans—to worship and minister to whom is
the most important duty of kings and all men.

What Brāhmins are worthy, and what
unworthy, to receive gifts.

The fascination and frailty of women, the
root of all kinds of evil. How the ascetic
Vipula was only able to protect his guru's
wife from falling by the exercise over her of
his yoga power, and yet himself sinned with
her in thought, though not in act; and how
his secret thought came to light, as all secret
thoughts do.

Of marriage and inheritance:

The five kinds of marriage; conditions
of suitable marriage; what constitutes legal
marriage (44). How sons and daughters
inherit (45, 47). The respect due to women;
they are to be always under protection (46).
The number of wives allowable (47). Of
mixed castes, and of children by irregular
unions (47-49).

The sanctity of cows. Cows and Brāhmins
are both of a value beyond price. A cow
was the only equivalent possible for the
ransom of the ṛishi Chyavana.

Of the mingled Brāhman and Kshatriya
parentage of Rāma Jāmadagnya. (cf. chap. 4)

Chapters 57-86 treat mainly of gifts to
Brāhmins and the sanctity of cows.

(1) Meritorious works for expiating the
manslaughter of the war—especially austeri-
ties, gifts to Brāhmins, and provision of
groves and bathing-places for their use.

(2) Gifts of all that they require should be
bestowed on Brāhmins as their natural right,
without solicitation on their part.

CHAPTER	INITIAL VERSE
33-36	2083
37	2184
38-43	2202
44-49	2404
50, 51	2641
52-56	2716
57, 58	2926
59-61	3003

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
(3) The merit to be derived from gifts to them of land (62), food, including venison (63-65), sandals, sesame for oil, drink, lamps, cows, etc. (66-69).	62-69	3103
(4) How King Nṛiga, through disposing unintentionally of a cow belonging to a Brāhmaṇ, had to be reborn as a lizard for a thousand years.	70	3452
(5) Of Goloka, the heaven of cows and their donors, which is above all other heavens, and was seen by Nachiketas and described by Brahma. Also of the punishment in hell of those who kill cows.	71-74	3485
(6) Various kinds of meritorious deeds, more ethical than gifts, and the fruit they confer hereafter.	75	3632
(7) The ritual of the donation of cows (76). They are pure in every part, including the excreta; and confer blessings here and hereafter (77, 78, 82). Vasiṣṭha's encomium on cows (78-80). They and their donors go to a superior heaven (81, 83).	76-83	3665
(8) The gift of gold. Two mythological (Pauranic) accounts of the origin of gold. It was begotten by Agni on Gangā, and was identified with Kārttikeya (Skanda), who slew the oppressor Tārakāsura.	84-86	3931
<i>(Chapters 87-110 treat chiefly of śrāddhas, fasts and bali offerings.)</i>		
(1) Of the śrāddha feast (in memory of the dead)—its ritual and the benefits it confers; who should be invited, and who excluded; its origination by Nimi, and its later wide prevalence.	87-92	4221
(2) A question on fasting introduces a story of the seven ṛishis, who, even when starving, would not accept gifts which would		

ANUŚĀSANA-PARVA

	CHAPTER	INITIAL VERSE
detract from their merit, and how they were protected by Indra. Also another, or variant, story of how Indra vindicated the integrity of the seven ṛishis.	93, 94	4396
(3) How the practice arose of giving umbrellas and sandals to Brāhmans at śrāddhas and other religious rites.	95, 96	4601
(4) That it is the duty of a householder to offer the daily sacrifices, and to practice hospitality, especially by feeding Brāhmans.	97	4651
(5) The flowers, lamps and aromatics appropriate to be offered to gods, demigods, Rākshasas and humans respectively.	98	4677
(6) How Nahusha, when king of Svarga, neglected the daily offerings, including the <i>bali</i> (or daily offering of food to all creatures), and thereby lost his psychic power, and oppressed the ṛishis, and was hurled from heaven, and turned into a boa, until released by Yudhishṭhira (as related in III, 178-80).	99, 100	4743
(7) To have any part, however remote, in stealing from a Brāhman involves punishment in hell and other evils, from which there is no release but by sacrificing one's life for a Brāhman.	101	4813
(8) Enumeration of different grades, or worlds, of bliss to which the dead attain.	102	4843
(9) Fasting is the highest form of tapas.	103	4906
(10) It is correct and orthodox conduct (āchāra) that ensures long life.	104	4954
(11) The duty of brothers to brothers.	105	5113
(12) The times when fasting is of special merit and ensures sensuous delights in heaven (106, 107). Fasting affords the poor the opportunity of acquiring merit like that which sacrificing gives to the rich (107).	106, 107	5133
(13) The greatest of all tīrthas (sacred places) is the mānasa-tīrtha of the heart.		

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	CHAPTER	INITIAL VERSE
But it is well to bathe at earthly tīrthas also.	108	5349
(14) The most important fast is at the worship of Kṛishṇa at dwādaśī.	109	5370
(15) Observance of the Chandra-vrata in the month of Mārgaśīrsha confers physical beauty.	110	5382
* * *		
<i>(Interlude. Brihaspati, descending from the sky, answers in the place of Bhīshma.)</i>		
He speaks of the Hereafter, whither no friend will accompany a man except his acquired character (karma); and of the degraded animal-forms the sinful assume. He teaches that gifts of food to Brāhmans are very cleansing from sin; and that the highest virtue is to regard all others as one's self (ātmaupamya).	111-113	5397
* * *		
<i>(Bhīshma resumes.)</i>		
The relation of <i>ahimsā</i> to meat-eating, hunting and sacrificing:		
It is best to abstain entirely from meat-eating and the slaying of animals; but an exception is made in the case of domestic animals slain for sacrifice with proper mantras, and in the case of wild animals, which Agastya long ago dedicated to the gods, and which therefore may be hunted.	114-116	5575
Kshatriyas who die on the battlefield in defence of Brāhmans and cows attain a better hereafter. Story of an insect which met Vyāsa, and rose through many transmigrations to Brāhmanhood and Brahma.	117-119	5723
How Vyāsa and Maitreya at Benares dis-		

ANUŚĀSANA-PARVA

	CHAPTER	INITIAL VERSE
cussed the relative merit of giving and receiving food.	120-122	5793
The marks of a virtuous woman, as expounded by Śāndilī to Sumanā.	123	5858
That conciliatory speech is better than gifts to win a person's favour. Story of how a Brāhman conciliated a cannibal Rākshasa.	124	5880
An enumeration given by gods, super-natural beings, pitṛis and ṛishis, who were assembled at the court of Indra, of orthodox and unorthodox practices in domestic, social and religious life, which, being pleasing or otherwise to the gods, bring happiness or the reverse to the doers.	125-134	5919
On receiving and bestowing gifts of food: The three highest castes may receive from one another, but not from a Śūdra or medicine-man, etc. (135). Expiations to be made for receiving food offered to the dead (pitṛis) or by low castes (136). Names of great men who have attained heaven by liberality to Brāhmans (137). Gifts vary in value according to the motive (138).	135-138	6199
<i>(In chapters 139-61, the subject is the greatness of Nārāyaṇa, of Mahādeva, and of the Brāhmans.)</i>		
Happenings at an assembly of ṛishis attending an ancient vow of Kṛishṇa's:	139-	
(1) Fire came out of Nārāyaṇa's mouth and consumed a mountain, which was again restored by his favour.	148a	
(2) Nārada thereupon narrated—		
(a) A similar feat by Mahādeva, who consumed Himavat with the fire of his eye, and again restored it.	139	6288
(b) Mahādeva's discourse with Umā (141-5) in which he explains to her.	140	6338

THE MAHĀBHĀRATA

	CHAPTER	INITIAL VERSE
i. Why he has a third eye and a blue throat, and haunts the cremation ground.		
ii. The five chief duties of a householder, the special duties of the four higher castes, the life of sanyāsins and hermits, and the heavenly rewards they attain.	141, 142	6390
iii. The future births, or recompense in the hereafter, of those of good (orthodox) and evil (heterodox) conduct; and that true Brāhmins are those who are such by conduct.	143-145	6565
(c) Umā's exposition of the duties of the female sex.	146	6747
(d) Mahādeva's testimony that Hari Vāsudeva is the Supreme Spirit, and source of himself and all things, whom all should worship.	147	6806
(3) Thereupon the ṛishis present praised Kṛishṇa, foretold the birth to him of a son, and departed.	148a	6870
Bhishma adds his own testimony to the greatness of Arhat Kṛishṇa, and bids Yudhishṭhira remember the merit-giving discourse between Mahādeva and Umā.	148b	6889
That Vāsudeva is the Supreme God of gods. His thousand names.	149	6936
The Sāvitrī (Rigveda III, 62, 10) is the greatest mantra.	150	7079
That the Brāhmins are mightier even than the gods is the subject of chapters 151-9.		
(a) The Brāhmins—who are the gods of the gods, the cause of all causes, the authority of all authorities—are to be worshipped and honoured above all others.	151	7162
(b) They have proved mightier than earth, water, wind, fire, and than the gods of Svarga.	152-157	7185

ANUŚĀSANA-PARVA

	CHAPTER	INITIAL VERSE
(c) Kṛiṣṇa, whom Bhīṣma extols in a hymn of praise, tells, at Bhīṣma's request, how he learned from the erratic ṛiṣhi Durvaśas always implicitly to obey the Brāhmins.	158-159	7354
Vāsudeva acknowledges Mahādeva to be the Supreme God, and tells of his mighty acts, his two-fold aspect (gracious and terrifying), his emblem the linga which the gods adore, and the Śatarudriya (Yajurveda Vājasaneyā, XVI, 1-66, which Brāhmins recite in his honour).	160, 161	7458
Scripture is more authoritative than direct perception. The customs of orthodox society are to be followed.	162	7532
Success is dependent partly on effort, partly on good fortune; but fortune will not be permanently against those whose desires are right.	163, 164	7597
To remove the stain of sin, invoke daily the protection and guidance of all the deities and auspicious beings in creation, who are enumerated.	165	7627
<i>(End of Bhīṣma's great discourse.)</i>		
Bhīṣma announcing the time of his approaching death, dismisses Yudhiṣṭhira, who, with his whole company, returns to Hastināpura.	166	7689
92. <i>Bhīṣma-svargārohaṇa-parva</i> (the death of Bhīṣma).		
Yudhiṣṭhira returns with a great company after fifty days. They witness the death of Bhīṣma, whose spirit ascends to the skies, and perform his cremation rites.	167, 168	7706

XIV. AŚVAMEDHIKA-PARVA

93. *Aśvamedhika-parva* (Yudhishtira advised to celebrate a horse sacrifice).

Vyāsa advises Yudhishtira to celebrate the horse sacrifice, and tells him he can find the necessary wealth on Himavat, where a great store of gold was left behind after a notable sacrifice by Marutta, whose story he relates.

Kṛishṇa (Vāsudeva) tells him that, external enemies having been conquered, he still has the harder task of subduing the inward enemy, desire or cupidity, as Indra had to do by his conflict with Vṛitra. To this end he should direct his desires toward virtue and offer the horse sacrifice.

The ṛishis who had attended the funeral rites of Bhishma promise their aid, and disappear. The company then return to Hastināpura; but Kṛishṇa and Arjuna go to Indraprastha. Kṛishṇa expresses a desire to return to Dwāravatī.

94. *Anugītā-parva* (Kṛishṇa recapitulates the teaching of the Gītā).

THE ANUGĪTĀ

At Arjuna's request Kṛishṇa gives a recapitulation of the teaching formerly given in the Bhagavad-gītā; in three sections (16-51).

(1) The instruction which a Siddha gave to a Brāhman, Kaśyapa, on how the soul passes from body to body, and what becomes of its karma; and especially what are the characteristics of the emancipate and how the state of Brāhmanhood may be attained. Kṛishṇa says this instruction is the same in

CHAPTER	INITIAL VERSE
1-10	1
11-13	293
14, 15	354

substance as what he had given Arjuna in the car at Kurukshetra.

(2) Brāhmaṇa-gītā (20–34), the instruction which a Brāhman gave to his wife on Brahmayidyā:

(a) The senses and prāṇas represented allegorically as the celebrants at a sacrifice (20–25); and the world order (samsāra) as a forest (27); that the all-pervading Brahma is the only and imperishable reality, and that the recognition of this is the justification of animal sacrifice (28).

(b) How Jāmadagnya Rāma, after slaying Arjuna Kārtavīrya and the Kshatriyas, was taught by the Pitṛis that greater than any victory over kings was the conquest of one's own self, which is attainable by yoga (29, 30), as King Ambarīsha also has testified (31).

(c) How King Janaka was taught by the god Dharma, disguised as a Brāhman offender, that nothing was really his own, and so was cured of his pride of ownership.

(d) How a yogin, although outwardly appearing to belong to one of the four āśramas, could yet be unattached to any.

Kṛiṣṇa declared that the above story of a Brāhman and his wife was only figurative. 'The Brāhman is my manas, the wife my buddhi and myself kshetrajña' (34).

(3) Guru-śiṣhya-samvāda (35 to 51). The instruction which a guru gave to his disciple, —being a recital of what the Grandsire Brahmā himself taught the ṛishis.

Of the three guṇas (36–39); the Great Spirit (mahānātma) of many names dwelling

CHAPTER	INITIAL VERSE
16–19	407
20–28	599
29–31	817
32	887
33	913
34	922
35	934

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	CHAPTER	INITIAL VERSE
in the hearts of all (40); the elements, prāṇas and organs of sensation and action (41, 42); the various classes of created beings (43, 44); the wheel of life (45); the four āśramas (46); renunciation and detachment (47); and the mutual relation of puruṣha and satya—association, together with diversity. (48)	36-48	987
In reply to a question of the ṛishis (49), what the Grandsire said of the appropriate means of attaining Brahmahood; of the evolution from ahankāra (self-consciousness) of the five sensations and their varieties (50); and of the mind (manas) controlling the senses, as a charioteer his horses, with the understanding (buddhi) for his reins (50, 51a).	49-51a	1348
Kṛishṇa discloses that He himself was this guru, and Arjuna the disciple; and that the teaching was that which he had given Arjuna at Kurukshetra (51 b).	51b	1470
<i>(The narrative resumed.)</i>		
THE HORSE SACRIFICE		
Kṛishṇa returns with Arjuna to Hastinā-pura (52). On his way thence to Dwārakā he meets the muni Uttanka, who would have cursed him (53), but who is pacified by Kṛishṇa, who shows him his universal form, and grants him a boon (54, 55).	52-55	1478
The story of Uttanka—how he escaped being eaten by the cannibal king Saudāsa, and obtained the ear-jewels of Saudāsa's queen as a fee for his guru Gautama; how on his way back the ear-jewels were stolen by a 'snake'; and how Uttanka recovered them from the subterranean world of the Nāgas (cf. I, 3).	56-58	1625
Kṛishṇa, arriving at Dwārakā during the		

ASVAMEDHIKA-PARVA

Raivatika festival, reports the result of the great battle (59, 60) and the death of Abhimanyu (61), for whom great mourning is made (62).

How Yudhishthira set out from the capital to bring away the treasure of gold left behind at Marutta's sacrifice, and duly found it.

Meanwhile Kṛishṇa and other Vṛishṇis had arrived at the capital. There Uttarā gave birth to a still-born child, Parikshit, whom Kṛishṇa restored to life.

Later a great welcome is given to the Pāṇḍava party returning with Marutta's treasure; and pūjā is offered in the temples.

Yudhishthira's initiation for the sacrifice; and the sending forth of the horse under the protection of Arjuna.

Arjuna overcomes the Trigartas (74), Vajradatta (son of Bhagadatta) of Prāgjyotisha (75, 76), the Saindhavas (sons of Jayadratha), where Duḥśalā intercedes with him (77, 78).

Arjuna is slain by his own son Babhruvāhana of Maṇipura, but is restored to life by his Nāga wife, Ulūpi (79, 80; v, I, 214), who tells him his temporary death was the result of the unfair way in which he compassed the death of Bhīshma (81).

Arjuna conquers Meghasandhi, son of Sahadeva of Magadha (82), and receives the submission of the Chedis of Śuktimatī and many other peoples, including those of Kośala, the Daśārṇas the kingdoms of the Dakṣiṇa and of the West Coast, and then comes to Dwāravatī (83), and lastly conquers Śakuni's son, the king of Gandhāra (84).

Preparation for the sacrifice at Hastināpura (85). The arrival of Kṛishṇa (86) and

CHAPTER	INITIAL VERSE
59-62	1751
66-70a	1936
70b, 71	2045
72, 73	2083
74-78	2141
79-81	2302
82-84	2435

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of Arjuna, who is given a great welcome (87), and also of Babhruvāhana (88a).

The sacrifice is carried out.

A half-golden mongoose in loud voice proclaims that the merit of the sacrifice is not equal to that of a certain ascetic who had given a few handfuls of powdered barley to a guest, and he tells the story of the ascetic.

Conversation between Janamejaya and Vaiśampāyana, in which the latter explains that the merit of a sacrifice depends not on its costliness or the nature of its offerings, but on the mental attitude of the worshipper, and that seeds have been approved as suitable offerings instead of animals by Agastya and other ṛishis (91, 92 b). He also states that that mongoose was Dharma in the form of anger (krodha), who had depreciated the sacrifice in order to escape from the curse of the pitṛis of Jamadagni (92b).

CHAPTER	INITIAL VERSE
85-88a	2510
88b, 89	2613
90	2689
91, 92	2810

XV. ĀŚRAMAVĀSIKA-PARVA

95. *Āśramavāsa-parva* (Dhṛitarāshṭra retires to the forest).

Dhṛitarāshṭra, always respectfully treated by the Pāṇḍavas (with the exception of Bhīma), continues to enjoy the position and prerogatives of king for fifteen years. At the end of that period he asks to be allowed to retire to the forest.

After giving parting counsels to Yudhiṣṭhira (5-7), he takes formal farewell of his subjects (8-10) and performs a costly śrāddha for his deceased sons (11-14).

Accompanied by Gāndhārī, Kuntī, Vidura,

1-4	1
5-14	170

ĀŚRAMAVĀSIKA-PARVA

and Sanjaya, all garbed as hermits, he retires to the forest by the Bhāgīrathī.	CHAPTER 15-18	INITIAL VERSE 428
The party move to Satyayūpa's hermitage in Kurukshetra, where they are visited by Nārada, who tells them of other kings who had likewise retired to the forest, and informs Dhṛitarāshṭra that he has three more years to live.	19, 20	520
After a year the Pāṇḍava princes and princesses, together with a large body of citizens, visit Dhṛitarāshṭra at Kurukshetra and have an affecting meeting.	21-25	576
The death of Vidura, whose spirit enters Yudhishṭhira.	26	675
The hermitage described.	27	715
Vyāsa explains to them that Vidura was Dharma incarnate.	28	741
96. <i>Putra - darśana - parva</i> (a vision of the deceased heroes).		
Vyāsa having offered Dhṛitarāshṭra a boon, he, Gāndhārī and Kuntī ask to see their deceased relations, now in the other world.	29, 30	766
Vyāsa reveals to them that they and the chief actors in the great war were incarnations of various celestial beings.	31	843
He bids them go to the Bhāgīrathī, where he gives them in the night a wonderful vision of the deceased warriors, who rise out of the waters, mingle with them, and disappear again. The widows plunge into the stream to rejoin their husbands.	32, 33	868
(34, 35. <i>A break in Vaiśampāyana's narrative.</i>)		
Sauti relates to Śaunaka the effect upon Janamejaya of the story of this vision.	34 a	920
Vaiśampāyana explains to the astonished Janamejaya how it is that the dead are able to reappear as living. It is because the great		

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	CHAPTER	INITIAL VERSE
elements of their personality, being allied to the Lord of the Elements, survive as long as the fruit of their actions is not exhausted.	34 b	923
By the favour of Vyāsa, Janamejaya is granted a like vision of his deceased father, Parikshit. Just at that moment the snake sacrifice comes to an end, all the snakes, except Takshaka, having being consumed.	35	939
<i>(Vaiśampāyana resumes his narrative.)</i>		
Yudhishtira and party return to the capital.	36	957
97. <i>Nārādāgamana-parva</i> (news of the death of Dhṛitarāshtra, Gāndhārī and Kuntī).		
After two years, Nārada brings tidings to Yudhishtira of the death of Dhṛitarāshtra, Gāndhārī and Kuntī, in a forest fire accidentally kindled by the embers of the sacrifices. Funeral obsequies are carried out at Gangādwāra, and a śrāddha feast at Hastināpura.	37-39	1011
XVI. MAUSALA-PARVA		
98. <i>Mausala-parva</i> (the Vṛishṇis slay one another with clubs).		
In the thirty-sixth year after the battle, some young men of the Vṛishṇis having insulted some ṛishis, the latter announce that the Vṛishṇi race, except Balarāma and Kṛishṇa, will be destroyed by iron clubs (musala), and Dwārakā be overwhelmed by the sea (1). Death stalks the city, which has become demoralised (2). The people, giving way to drink at a festival, slay one another (3).	1-3	1
The death of Balarāma and of Kṛishṇa.	4	105
Arjuna comes to Dwārakā to remove the women.	5, 6	133

SVARGĀROHANA-PARVA

Kṛishṇa's father, Vasudeva, dies and four of his wives perform sati. Arjuna leads the 16,000 wives of Kṛishṇa to Kurukshetra, but on the way Ābhīra robbers attack them and carry off many, Arjuna finding himself left of his former power. Four of Kṛishṇa's wives perform sati.

Vyāsa consoles Arjuna, and tells him the Pāṇḍavas' time of departure is at hand.

CHAPTER	INITIAL VERSE
7	177
8	254

XVII. MAHĀPRASTHĀNIKA-PARVA

99. *Mahāprasthānika - parva* (the Pāṇḍavas, renouncing the world, make a last great journey round the land).

The Pāṇḍavas decide to renounce the world; they make Parikshit (grandson of Arjuna, and father of Janamejaya and sole surviving heir of the Pāṇḍavas) king, and set out in ascetic garb, and make pradakṣiṇa of the whole country.

Nearing Mount Meru, all except Yudhisṭhira, finding themselves unable to maintain the yoga state, fall on the ground, leaving Yudhisṭhira alone with a dog, which had followed him all the way from the capital.

Yudhisṭhira refuses to enter heaven without the faithful dog, which then reveals itself to have been the god Dharma in disguise.

1	1
2	47
3	73

XVIII. SVARGĀROHANA-PARVA

100. *Svargārohana - parva* (the ascent to heaven).

Yudhisṭhira, seeing Duryodhana in heaven and his brothers not there, refuses to stay,

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and asks to go where his brothers and Draupadī are.

An angel-guide leads him down by the awful 'sinners' road,' where he hears the voices of his brothers and Draupadī, in torture, appealing to him to stay. He decides to stay with them.

The deities, led by Indra, come; the illusory hell disappears; Yudhishtīra is highly commended for his steadfastness, and ascends to the real heaven, where he meets his brothers and Draupadī.

It is explained to him that Draupadī was an incarnation of the goddess Śrī (prosperity), and the other heroes of the story incarnations of various divine beings.

Vaiśampāyana explains to Janamejaya the ultimate celestial state which the various heroes and combatants attain.

(Sauti Narrator.)

The snake sacrifice being concluded, Janamejaya returned from Takshaśilā to Hastināpura.

How the Mahābhārata was composed by Vyāsa, and recited to gods, pitṛis, Rākshasas and men.

Four verses — the Bhārata sāvitṛi — by Vyāsa, embodying the moral of the story.

The great merit of listening to the Mahābhārata.

APPENDIX

(Vaiśampāyana to Janamejaya.)

The ritual of the recitation of the Bhārata, the merit accruing therefrom, and the gifts to be bestowed on the Brāhmins at its recital.

CHAPTER	INITIAL VERSE
1	1
2	27
3	81
4	125
5a	148
5b	178
5c	181
5d	204
5e	209
6	212

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This Index includes matters not mentioned in the *Analysis*.

ABBREVIATIONS

B.	= Brāhman	W.	= Wife of—or Wedded
R.	= Rishi	Arj.	= Arjuna
K., Kg.	= King	Dhṛit.	= Dhṛitarāshṭra
Ksh.	= Kshatriya	Dhṛisht.	= Dhṛishtadhyumna
F.	= Father of	Dury.	= Duryodhana
M.	= Mother of	Yudh.	= Yudhishṭhira
S.	= Son of	Ps.	= Pāṇḍavas
Dr.	= Daughter of	Ks.	= Kauravas
MBh. = Mahābhārata			

A

AKAMPANA. K. Instructed by Nārada concerning death, VII, 52 ff.; XII, 256 ff.

AGASTYA. R. Weds Lopamudrā, drinks ocean, stays Vindhya, III, 96-105; dedicates wild beasts to the gods and so permits hunting, XIII, 115; offers bloodless sacrifice of seeds, XIV, 92; curses Nahusha to fall from heaven, III, 180; XIII, 99 f., etc.

AGNI. God of Fire; cursed by Bhrigu, I, 5-7; burns Khāṇḍava forest, I, 222-34; forms of, III, 217 ff.; the source of gold, XIII, 84 f.; praised with hymn, II, 31.

ANGARAPARNA. Chitraratha, a Gandharva, overcome by Arj., relates many legends, I, 170 ff.

ANGIRAS. Son of Prajāpati, and one

of the four Mūlagotras, XII, 296; source with Agni of all forms of fire, III, 217 ff.; enumerates tirthas, XIII, 25.

ATRI. Maharshi maintains (against Gautama) that a king has the rank of Indra, III, 185; overcomes Rāhu, XIII, 156.

ANIRUDDHA. The second of the three progressive forms of the eternal Nārāyaṇa, XII, 339 ff.

ABHIMANYU. Ksh., son of Arj. by Subhadrā. Weds Uttarā, IV, 70; prominent in battle, VI, 69 ff.; his death, VII, 33-50; avenged by Arj., 72, 145 f.; mourned at Dwārakā, XIV, 61 f.; Parikshit his posthumous son.

AMARĀVATĪ. Indra's city in Svarga, visited by Arj., III, 42 ff., 168.

AMBA. Dr. of Kg. of Kāśī. To compass Bhishma's death, immo-

THE MAHĀBHĀRATA

- lated herself, and was reborn as Śikhaṇḍin, V, 173-92.
- AYODA (Dhaumya), R., who tested his three disciples, I, 3.
- AYODHYA. Capital of Kosala, III, 66, 70 f., 148-202.
- ARISHṬANEMI. Tārکشya., R., son of Kaśyapa by Vinatā; restores his son's life, III, 184; talks with Sarasvatī, 186; advice concerning detachment, XII, 286-8.
- ARUNDHATĪ. Wife of Vaśiṣṭha, of exceptional ascetic merit, III, 225; discoursed with Śiva through twelve years' drought, IX, 48.
- ARJUNA. (1) His ten names, IV, 44; begotten by Indra on Kuntī, wife of Pāṇḍu, I, 123. Incarnation of Nara, V, 49; VI, 23; VII, 201; trained by Droṇa, excels in arms, I, 133-7; conquers Drupada's kingdom for Droṇa, 138; overcomes the Gandharva Chitraratha, 168 ff.; wins Draupadī at svayamvara, 184 ff.; exiled for twelve years, 213; visits tīrthas, 21; weds Ulūpi, 214; Chitrāṅgadā, 215; and Subhadrā, 219 ff.; returns to Indraprastha, 221. Helps Agni to burn Khāṇḍava forest and receives celestial bow (Gāṇḍīva) and equipment, 224-34. Subdues northern kingdoms for Yudh.'s Rajasuya sacrifice, II, 25-8. Learns *pratisṃṛiti* from Vyāsa, III, 36; meets Indra and Śiva and Lokapālas, 37-41; spends five years in Svarga, 42-6, 165-8; learns use of celestial weapons, music and dancing, 44, 174; destroys Nivātakavachas and the Dānava city Hiraṇyapura, 169-74. Disguised as eunuch at Virāṭa's capital, IV, 2; hides his weapons in Sami tree, 5; recovers them, 40; and defeats the raiding Trigartas, 45; weds his son Abhimanyu to Uttarā, 70-2. Invokes Durgā, VI, 23; discourses with Kṛishṇa (Bhagavad-gītā), 25-42; prominent in battle, 56-9, 69-74, 99-106; often compared to Indra contesting with Vṛitra. First fight with Karṇa, VII, 32; vows to avenge Abhimanyu's death, 72 f.; obtains Pāśupata weapon from Śiva, 81; slays Jaya-dratha, 88-146; gives army a night's rest, 184 f.; protests against beheading of Droṇa, 190-2. On account of vow would slay Yudh., but instead insults him by addressing him as 'thou', VIII, 65-71; fights and kills Karṇa, 86-91. Averts destructive effect of Aśvatthāman's aishika dart, X, 10-6. Touring with Kṛishṇa listens to a recapitulation of the Gītā (Anu-gītā), XIV, 16-51; protecting the horse for Yudh.'s horse sacrifice, he overcomes many opponents, 72-87; is slain by his son Babhruvāhana, owing to a curse, but is restored to life by Ulūpi, 79-81. Goes to Dvārakā to rescue the women, but in fighting Abhīra robbers finds he has lost his former power, XVI, 5-9; dies on way to Meru, XVII, 2.
- ARJUNA. (2) Kārtavīrya, K. of Haihaya at Mahishmatī, received 1,000 arms from Dattatreya; on account of his oppressions was slain, with all Kshatriyas, by Paraśu Rāma, III, 115 ff.; XIV, 29.
- ALAMBUSHA. Rākshasa warrior, VI, 87 ff.
- AŚVATTHĀMAN. B., son of Droṇa and Kṛipā, prominent in battle, VI, 69-74; a false report that he is slain leads to his father's death,

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- VII, 190; invokes Nārāyaṇa and Āgneya weapons in vain, 193-202; vows to avenge Duryodhana, IX, 64 f.; attacks the sleeping camp, X, 1-9; his life is spared because a Brāhman, but he is disgraced, X, 10-6; and retires to Vyāsa's hermitage, XI, 11.
- AŚVINS.** Twin gods, fathers of Nakula and Sahadeva by Madri, I, 124; hymned by Upamanyu, I, 3; restore his youth to Chyavana, and obtain right to the Soma, III, 123-5.
- ASHTAVAKRA.** R., knew the Veda before birth, born crippled; at Janaka's sacrifice defeats Bandin in debate, restores his father to life, is straightened at Uddālaka's hermitage, III, 132-4; travels beyond Himavat, is tested by Diśā, and wins Suprabhā as bride, XIII, 19-21.
- ASURAS (Daityas, Dānavas).** Demonic powers, opponents of Āryan gods, perhaps originally (deities of) aboriginal tribes; failed to obtain ambrosia, I, 19; cast out of heaven, hid in earth, mountains, waters, I, 19, 64; XII, 166; their city Tripura destroyed, VIII, 33 f. See Vṛitra, Tāraka, Rāhu, Nivāta-kavachas. Elder brothers of the Devas, XII, 33.
- ASITA DEVALA.** Ṛ. Finds Jaigīśavya everywhere, and learns from him the way of Moksha, IX, 50; XII, 229; instructs Nārada on evolution of universe, XII, 275.
- AHICCHHATRA.** Drupada's residence in North Panchāla I, 138.
- Ā**
- ĀRUṆI.** = Uddālaka. B. Disciple of Ayoda Dhaumya, I, 3.
- ĀSTIKA.** B., ascetic son of Jaratkāru, stops Janamejaya's snake sacrifice, I, 13-15, 45-58.
- ĀDITYAS.** Twelve sons of Kaśyapa and Aditi, manifestations of the Sun, named, I, 65, 123; XII, 208.
- ĀRYAVARTA.** XII, 326 (l. 12229). Only mention of the country of the Āryas.
- I**
- IKSHVĀKU.** K., founder of Solar Dynasty, II, 14; discourses on exchange of merits, XII, 199.
- INDRA.** = Śakra, one of the four Lokapālas, III, 41, 54; one of successive kings of Svarga, I, 31, 197 (l. 29); XII, 227; his city, Amarāvati, III, 168; his palace-hall and court and attendants, II, 7; Gained Svarga by defrauding Prahlaḍa of his virtue, XII, 124; lost it by Brāhmanicide, V, 9-18; how cleansed from the stain, IX, 42 f.; XII, 281. Slays Vṛitra, V, 9; resists the burning of Khāṇḍava forest, I, 222 ff.; preserves the ambrosia from the 'snakes', I, 34 ff.; his arm paralysed by Chyavana, III, 124, and by Śiva, VII, 202. Gives Arj. celestial weapons, III, 41, 167; and armour, etc., 174; entertains him five years in Svarga, III, 42 ff., sends him to destroy Nivātakavachas, 169 ff., deprives Karṇa of his natural armour, but gives him a deadly dart, III, 300-10; visits the Pāṇḍavas, III, 165 f.; slays Namuci, IX, 43; protects the seven ṛishis, XIII, 93 f., dispels Yudh.'s illusive hell, XVIII, 3; assumes various disguises, III, 37, 54-7, 310, 315; XII, 124, etc.; attended by Gandharvas, etc.
- INDRADYUMNA.** K. and R. Older than Mārkaṇḍeya, regarded as in

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heaven only so long as his fame lasted, III, 197.
INDRAPRASTHA. = Khāṇḍava-prastha, q.v.
INDROTA-ŚAUNAKA. B. Instructs Janamejaya, XII, 150-2.

I

ĪŚĀNA and ĪŚVARA. 'Lord,' Supreme Being, GOD. Īśāna, III, 30; V, 31, 46; XII, 317. Īśvara, III, 30-2; V, 37-106; VI, 37-42; XII, 232-4; 285, 301, 306 f., 313; XIV, 3; applied generally to Śiva or Viṣṇu, occasionally to Brahmā, VI, 12; VII, 59; Indra and other deities.

U

UGRAŚRAVAS. = Sauti. B. Recites MBh. to Śaunaka, I, 1. See p. 5.
UTATHYA. R. Expounds good government to Māṇdhātṛi, XII, 90; drank up all waters, XIII, 154.
UTTANKA. R. Obtains for his guru the ear-rings of Paushya's queen, I, 3; XIV, 56-8; helps to slay Dhundhu, III, 201; curses Kṛishṇa and sees his universal form, XIV, 52-8.
UTTARA. Dr. of Virāṭa, weds Abhimanyu, IV, 70-2; mother of Parikshit, XIV, 66-70.
UDAPĀNA. Tirtha, IX, 36.
UDDĀLAKA. See Āruni.
UPAMANYU. B. Pupil of Ayoda, I, 3; sees Mahādeva, XIII, 14.
UPAPLAVYA. Capital of Matsyas, IV, 72; V, 147; X, 11.
UPARICHARA. = Vasu. K. of Chedis (Kāśi), I, 63; of Sātvata religion, saw Nārāyaṇa, XII, 336; offered only vegetable sacrifices, XII, 337.
UPASUNDA. See Sunda.

URVĀŚI. Apsaras, ancestress of Arj., III, 45.

ULŪKA. Envoy to Pāṇḍavas, V, 160.

ULŪPI. Nāga wife of Arj., I, 214; XIV, 80 f.; XVII, 1.

UŚĀNAS KĀVYA. R. Purohita of Dānavas, I, 76; IX, 39; acquired the name of Śukra, XII, 289.

UŚINARA. Cf. Śibi and Vṛishadarbha; K., protected pigeon from hawk, III, 130 f., 197.

R

RISHYAŚRINGA. R., III, 110.

E

EKACHAKRA. Town where the Ps. lived in disguise, I, 156 f.

EKATA. B., IX, 36; saw the White Island, XII, 336 ff.

O

OGHAVATĪ. (1) Wife of King Sudarśana, XIII, 2; (2) a river, IX, 38, 62; XII, 50, 2.

AU

AURVA. B., I, 178-80.

K

KACHA. B., I, 76 ff.

KANĪKA. B. Gives ruthless counsel to Dhṛit., I, 140.

KANVA. R. Foster-father of Śakuntalā, I, 71 ff.

KADRU. Mother of 1,000 'snakes', enslaves her co-wife Vinatā, I, 16 ff.; Dr. of Daksha, wife of Kaśyapa.

KAPĀLAMOCĤANA. Tirtha, IX, 39.

KAPILA. R. Founder of Sāṅkhya, XII, 218; on the life of a sanyāsin, 268.

KARĀLA JANAKA. XII, 302.

KARṆA. Son of Prithā by Sūrya, nurtured by a sūta, I, 111; XII, 1-6; opposes Arj. at svayamvara, I, 134; wins digvijaya for Dury.,

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- III, 252; deprived of natural armour by Indra, who gives him a deadly dart, III, 300-10; is told the secret of his birth, but decides to support Dury., V, 138 ff.; refuses to fight till Bhīshma falls, 157-168; rejects Bhīshma's advice to make peace, V, 66; VI, 121; has combats with Arj., VII, 32, 145; wastes his deadly dart, 172 ff.; commander of Kaurava army, VIII, 10; his origin revealed by Dury. to Śalya, 31-6; brags and disputes with Śalya, 37-46; wounds Yudh., 47 ff.; is slain by Arj., 86-92; the secret of his birth revealed to Pāṇḍavas, XI, 27.
- KALI.** Spirit of evil or misfortune, V, 72, 74; enters into Nala, III, 58-76; incarnate in Dury., XV, 31. The Iron Age, the age of disorder.
- KALKIN.** Incarnation of Viṣṇu at end of Kali-yuga, will give the earth to the Brāhmins, III, 190 f.
- KALMĀSHAPĀDA.** K., became cannibal by Vasiṣṭha's curse, I, 176; the sequel, 182; = *Saudāsa*, XIV, 58.
- KĀŚYAPA.** Son of Marichi, husband of Kadru and Vinatā, I, 16; father of Ādityas, I, 65.
- KĀMPILYA.** Capital of Drupada's kingdom, I, 138, 189, 192.
- KĀMYAKA.** Forest, on the Sarasvatī and near desert, III, 3, 11, 36, 50, 258.
- KĀRTTIKEYA.** = Skanda, q.v.
- KĀLA.** Time, destiny, XIII, 1. See Brahman.
- KĀLI.** = Mahākālī, goddess, XII, 284; IV, 6; VI, 23.
- KĀŚI.** A tribe and kingdom, I, 102; V, 176; XIII, 30; XIV, 83. See Vārānasi.
- KĀŚYAPA.** Any descendant of Kāśyapa—e.g. Kaṇva (q.v.), I, 70; a ṛishi persuaded not to save Parikshit's life, I, 43; author of beautiful hymn on forgiveness, III, 29; a Brāhman dissuaded from suicide, XII, 180.
- KIRĀTA.** Forest people of Himālaya, III, 39, 90, 177; VII, 112; XII, 207; XIII, 14. See p. 3.
- KIRMIRA.** Rākshasa, killed by Bhīma, III, 11.
- KUNTĪ.** = Priṭhā, mother of Karṇa by Sūrya, I, 111; III, 303 ff.; or by the Yādava, Śūra, I, 67; III, 103; V, 90; wife of Pāṇḍu, bore Yudh., Bhīma and Arj., by three gods, I, 122 ff.; bids her sons share Draupadī, I, 191; exhorts her sons to fight, V, 132 ff.; private talk with Karṇa (ib.); retires to forest, XV, 15 f.; sees deceased relatives, 29; death, 37 ff.
- KUBERA.** = Vaiśravaṇa, a Lokapāla, lord of wealth and yakshas, half-brother of Rāvaṇa, III, 274; VIII, 92; XII, 122. His abode and lotus lake on Gandhamādana guarded by Rākshasas, III, 152-60; he welcomes the Pāṇḍavas, 161 f.
- KUMĀRAS.** Demons under command of Skanda, III, 228.
- KURUJĀNGALA.** = Kulinda. A people and kingdom of Himālaya, III, 140, 177; I, 94 (l. 49), 109; V, 19.
- KURUKSHETRA.** = Samanta - paṇchaka, scene of the great battle; now Thānesar, I, 2, 101 (l. 8); III, 130 f.; V, 151 f.; VI, 1; IX, 53; XII, 48; XVI, 5 f.
- KRITAVARMAN.** Prince of Bhojas and Andhakas, XVI, 3; ally of Kauravas, takes part in night attack, X, 1-9; returns to his kingdom, XI, 11; is slain by Sātyaki, XVI, 3.

KṚPĀ. B. Great archer, adopted with sister Kṛpā by Śāntanu, I, 130; fights on side of Kauravas, IV, 57; VII, 147; takes part in night attack, X, 1-9; retires to Hastināpura, XI, 11; made guru to Parikshit, XVII, 1.

KṚSHṆA. K. Vāsudeva, son of Vasudeva and Devakī, chief of Daśārhas of Dvāravati, I, 218; at Draupadī's svayamvara recognizes the Pāṇḍavas, I, 187; his sister Subhadrā wedded to Arj., 219-21; helps Agni to burn Khāṇḍava forest, 224 ff.; driven from Mathurā by Jarāśanda, II, 14; advises death of Jarāśanda, II, 17. First introduced as incarnate Hari at Rājasūya sacrifice, II, 33; his priority and virtue being disputed by Śiśupāla, and defended by Bhishma, he kills Śiśupāla, 36-42; absent from gambling match because fighting Śālva, III, 12-23; twice visits Pāṇḍavas in forest, 12, 183; appears in answer to Draupadī's prayer, 262; his aid sought by both parties, he promises to be neutral, V, 7; his various names explained, V, 70; XII, 341; his mission to Kauravas, 72-131; private conversation with Kuntī and Karna, 132 ff.; reveals his universal form to Dury., V, 131; to Arj., VI, 35; to Bhishma, XII, 51; to Uttanka, XIV, 54; affirmed to be Supreme God and Eternal Ātman, II, 36-44; V, 67-71; VI, 28, 34, 65-8; VII, 8-11; XII, 43; frequently incarnated, VI, 28-30. Charioteer of Arj., VI, 23; discourses with Arj. before battle, 25-42. Breaking his promise, he thrice intervenes to save Arj., VI, 59, 106; VII, 29; victory of Pāṇḍa-

vas attributed to him, VI, 65 ff.; VII, 8-11. His mighty deeds, VII, 11; exults at Karna's misuse of deadly dart, VII, 180 ff.; teaches Yudh. prevarication, VIII, 65 ff.; reproached by Dury. for unfair death of five leaders, IX, 61; justifying himself, is condemned by Invisible Voice, IX, 61; his car bursts into flames, IX, 62; dispels effect of hostile darts, X, 10-16. Acknowledges Mahādeva as the greatest of all gods, X, 17; XIII, 160; cursed by Gāndhārī to suffer a miserable end, as chief cause of calamities to the Kauravas, XI, 25; in ecstatic state (turiya) has telepathy with Bhishma, XII, 45; acknowledges Bhishma as superior in virtue, XII, 50; performs daily japa, V, 94; XII, 53; made all but invulnerable by Durvaśas, XIII, 159. His friendship with Arj., XIV, 15, 52 f.; repeats substance of Gītā to Arj. (Anugītā), XIV, 16-51; brings news of the battle to Dvārakā and orders a jātrā, XIV, 59-62; restores Parikshit to life, XIV, 66-70; arrives at Yudh.'s horse sacrifice, XIV, 86; fails to protect Dvārakā, XVI, 2; killed by hunter's arrow, XVI, 1-3; his wives immolate themselves, 7; his 16,000 concubines (XIII, 15, 159; XVI, 5, 11; XVIII, 5) attacked by robbers, XVI, 5-7.

His twenty-two names explained, V, 70; XII, 341; his thousand names, XIII, 149; his four forms, VII, 29; hymns of adoration to him, VI, 35; XII, 43, 45; spoken of as Bhagavat, XII, 334; Vāsudeva, VI, 65 f.; XIII, 147, 149; Hari, XII, 341; Nārāyaṇa, XII, 207; Puruṣhottama, VI, 39;

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- Viśvātman, III, 263; Govinda, VII, 11, 70; the refuge and goal of the bhakta, VI, 31 ff., 42; Universal Friend, VI, 29; All in all, 31, 36, 39. Said to be one of two ancient rishis, XVI, 8; or deities, VII, 12. See Nara Nārāyaṇa. Principal other names—Keśava, Mādhava, Janārdana, Hṛishikeśa, Madhusūdana, Achyuta.
- KRISHNĀ.** = Draupadī, q.v.
- KAILĀSA.** Abode of Kubera and Śiva, III, 108 f., 153 f., 176 f.
- KOŚALA.** II, 30 f.; III, 76; VII, 47; XIV, 83.
- KAURAVAS.** Sons of Dhṛit., I, 115; rivals of Pāṇḍavas; attempt to burn them, 141 ff.; invite them to Hastināpura and divide kingdom with them, I, 200 ff.; have divided counsels, III, 4; try to humiliate them, III, 236 ff.; raid Virāṭa's country, IV, 35 ff.; discuss envoy's report, V, 47 ff.; their leaders, VI, 13 f.; of whom all are slain except four, including Dury., IX, 18 ff.
- KAUŚIKA.** (1) B., taught by a woman, III, 106 ff.; (2) B. who always spoke the truth, VIII, 69.
- KAUŚIKĪ.** River and tirtha, I, 215; III, 87-110.
- KH**
- KHĀṆḌAVA.** Forest burnt, I, 222 ff.
- KHĀṆḌAVAPRASTHA.** = Indraprastha, Pāṇḍava capital (modern Delhi), I, 207; II, 1-4.
- G**
- GANGĀ.** = Bhāgirathī, XV, 15, 32; river and goddess; I, 170; III, 83 ff., 142; VI, 6; its sanctity, XIII, 26; descended from heaven and refilled the ocean, III, 106 ff.; mother of Bhishma by Śāntanu, I, 96 ff.; also mother of gold by Agni, XIII, 84 f.
- GANGĀDVĀRA.** = Hardwār, XII, 285; XV, 37.
- GAṆEŚA.** Wrote down MBh., I, 1; also epithet of Śiva, III, 39.
- GANDHAMĀDANA.** Mountain range of Himālayas, III, 139 ff., 158 f.; VI, 6.
- GANDHĀRA.** Kingdom, XIV, 84.
- GAYĀ.** XIII, 88.
- GARUḌA.** Son of Kaśyapa and Vinatā, I, 16; serves Kadru and her sons, and carries off the Ambrosia to the 'snakes', 20-34; humbled by Viṣṇu, V, 104 f.
- GĀṇḍĪVA.** Arj.'s bow; received, I, 225; its history, III, 12; IV, 43; V, 158; cast into ocean, XVII, 1.
- GĀNDHĀRĪ.** Queen of Dhṛit., V, 67; advises peace with Ps., 129; reconciled with them, XI, 10 ff.; visits and describes battlefield, curses Kṛishṇa, XI, 16-25; retires to forest, XV, 15; dies by forest fire, 37.
- GĀLAVA.** B., disciple of Viśvāmitra, V, 106 ff.
- GIRIVRAJA.** Capital of Magadha, II, 20.
- GOLOKA.** The heaven of cows, XIII, 71 ff., 83.
- GAUTAMA.** (1) R., guru of Uttanka (q.v.), XIV, 56 ff.; (2) an ungrateful Brāhmana, XII, 168 ff.
- GH**
- GHAṬOTKACHA.** Rākshasa, son of Bhima by Hṛidimbā, I, 155; III, 144; in battle, VI, 87-96; VII, 153 ff.; killed by Karṇa, 172 ff.
- CH**
- CHĀRVĀKA.** Rākshasa, disguised as mendicant Brāhman, would

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avenge Dury., but is slain, IX, 64; XII, 38.

CHITRĀRATHA. = *Angārāparṇa* (q.v). Gandharva king, I, 170 ff.; = *Chitrasena* (?), III, 241-6.

CHITRĀNGADA. Princess of Manipura, weds Arj., I, 215, 217; mother of *Babhruvāhana*, XIV, 79 f.; returned to Manipura, XVII, 1.

CHIRAKĀRI. B., XII, 266. Example of *ahimsā*, refused to kill his mother.

CHINA. A people of the *Himālayas*, III, 177; V, 19.

CHEDI. District and people, V, 19; capital *Śuktimati*, XIV, 83.

CHYAVANA. R., son of *Bhṛigu* and *Pulomā*, I, 5 ff.; his story, III, 121 ff.; ransomed for a cow, XIII, 50 f.; foretells birth of *Viśvāmitra*, 52-6.

J

JAṬĀSURA. *Rākshasa*, carries off *Yudh.* and *Draupadī*, slain by *Bhīma*, III, 157.

JANAKA. K. of *Videha* (cap. *Mithilā*), says death in battle is equal to a sacrifice, XII, 97-9; refuses to use treachery, 104 ff.; dismisses a hundred preceptors in favour of *Panchaśikha*, 218; taught by *Parāśara*, 290; cured of pride of ownership, XIV, 32; on the peace of renunciation 'though *Mithilā* be burned,' XII, 17, 178, 276.

The name is also borne by other kings of the line, *JANAKA DAIVARĀTĪ*, taught by *Yājñavalkya*, XII, 310; and *KARĀLA JANAKA*, taught by *Vaiśishṭha*, XII, 302.

JANAMEJAYA. K., son of *Parikshit*, great-grandson of Arj.; makes 'snake' sacrifice, I, 35-58, listens to MBh. recited, I, 59 f., questioning *Vaiśampāyana* throughout;

spoken of as 'of old time', XII, 150; guilty of *Brāhmanicide* and instructed by *Śaunaka*, XII, 150 ff.; sees his deceased father, XV, 35; concludes the sacrifice, XVIII, 5.

JAMADAGNI. Father of *Paraśu Rāma*, III, 115; XII, 49; XIII, 4; XIV, 92.

JAYADRATHA. K. of *Sindhu-Sauviras*, weds *Duhśalā*, I, 117; tries to carry off *Draupadī*, is humiliated, released, and vows vengeance, III, 264-72; cuts off *Abhimanyu's* retreat, VII, 33 ff.; slain by Arj., 146.

JARATKĀRU. B., F. other of *Āstika*, I, 13-48.

JARĀSANDHA. Oppressive K. of *Magadha*, slain by *Bhīma*, II, 13-24.

JĀMADAGNYA. See *Rāma*, 1.

JAIGIŚAVYA. A muni. See *Asita Devala*, IX, 50; XII, 229.

T

TAKSHAKA. Serpent prince, kills *Parikshit* and escapes *Janamejaya's* snake sacrifice, I, 41-58; XV, 35.

TAKSHAŚILA. (= Gr. *Taxiles*.) Scene of *Janamejaya's* snake sacrifice, I, 3; XVIII, 5.

TANḌI. A saint who saw *Śiva*, and praised him in a hymn, XIII, 16 f.

TAPATĪ. Wife of *Samvarana*, and mother of *Kuru*, I, 171 ff.

TASHTRI. Celestial carpenter, III, 283; V, 56; epithet of *Viśvakarma*.

TĀRAKA. Asura, slain by *Skanda*, VIII, 33; XIII, 84 ff.

TĀRKSHYA. = *Arishṭanemi*, q.v.

TULĀDHĀRA. Shopkeeper, of *Vārānasi*, instructs *Jājali ṛishi*, XII, 261-4. Was he a jaina?

TRIGARTA. Tribe, allies of *Dury.*, raid *Virāṭa*, IV, 25 ff.

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TRIPURA. City of the Daityas, destroyed by Śiva, VIII, 33 f.

TRITA. Deserted by brothers, performs mental sacrifice, IX, 36, sees the White Island, XII, 336.

D

DAKSHA. Prajāpati, I, 75; his curse causes the Moon to wane, IX, 35; his sacrifice destroyed by Śiva, whom he afterwards adores in song, XII, 283 f.

DATTATREYA. See Arjuna (2).

DADHICHI. R., from whose bones Indra made his thunderbolt, IX, 51.

DAMAYANTI. Wife of Nala; their story, III, 52-79.

DAMBHODHA. K., humbled by Nara, V, 96.

DASYUS. Non-Āryans, XII, 65, 135, 168 ff.

DIŚĀ. Lady, symbolical of the sensuous delights of the heavenly land in the north, who tested Aṣṭavakra, XIII, 19-21.

DUḤŚALĀ. Only dr. of Dhṛit., wife of Jayadratha, pleads with Arj. for her sons, XIV, 77 f.

DUḤŚĀSANA. Son of Dhṛit., maltreats Draupadī, II, 67 f.; exults at exile of Pāṇḍavas, 79; counsels peace, V, 128; slain by Bhīma, who drinks his blood, VIII, 82.

DURGĀ. Goddess, consort of Śiva; invoked before the battle by Arj., IV, 6; VI, 23.

DURYODHANA. Eldest son of Dhṛit. and leading opponent of Pāṇḍavas; plots to cheat Yudh. at dice, II, 47; maltreats Draupadī, 66-73; plots to kill Ps. in forest, III, 7; expedition against Ps. being foiled, vows to starve himself, 236 ff.; performs Vaishṇava sacrifice, 252 ff.; sends Durvaśas to humble the Ps.,

262; seeks alliance of Kṛishṇa and Śalya, V, 7 f.; obstinate for war, 94-131; sends insulting message to Ps., 160 f.; hears story of Śikhāṇḍin, 173 ff.; asks Bhīshma to resign, VI, 97; refuses reconciliation, 121; hides in a lake, IX, 29; challenged by Bhīma, 30-3; the combat, 55-69; reproaches Kṛishṇa for unfairness, 61; his lament and call for vengeance, IX, 64 f.; avenged by the night attack, X, 1-9; his illusory appearance in heaven, XVIII, 1; incarnation of Kali, XI, 8; XV, 31.

DURVAŚAS. Erratic ṛishi; teaches a mantra to Kuntī, I, 111, 223; tests Mudgala, III, 260; visits Ps. with 10,000 followers, III, 262 f.; exhorts Kṛishṇa to obey Brāhmins, XIII, 158 f.; and makes him all but invulnerable, XIII, 159.

DUSHYANTA. K. weds Śakuntalā and disowns her, I, 70-74.

DEVAKI. Mother of Kṛishṇa, her svayamvara, VII, 144; performs sati, XVI, 7.

DEVAYĀNI. Wife of Yayāti, I, 78.

DEVASTHĀNA. Ascetic, dissuades Yudh. from retiring to forest, XII, 20 ff.

DAIVARĀTI. See Janaka, XII, 310.

DRAVIDA. People of S. India, II, 31, 34; III, 118; VI, 9; XIII, 33; XIX, 83.

DRUPADA. K. of Panchāla, fellow-disciple and intimate of Droṇa, repudiates him and loses half his kingdom, I, 131-8; seeking a son to overcome Droṇa, becomes father of Dhṛishṭadyumna and of Draupadī, 167; detects the Pāṇḍavas at svayamvara, 193 ff.; by a gift of Śiva, obtains birth of Śikhāṇḍin to avenge Ambā, V, 188 ff.; killed by Droṇa, VII, 186.

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DROṆA. B., repudiated by Drupada, becomes instructor to the Ks. and Ps., I, 131; cruelly maims Ekalavya (Nishāda rival of Arj.), 132 f.; by aid of Arj. captures Drupada and annexes half his kingdom, 138; and gives Arj. Brahmaśira weapon, 139; manages the Kaurava estate, II, 80; succeeds Bhīṣma as commander-in-chief, VII, 5-7; tries to capture Yudh., 17-35; deceived as to his son's death, is slain by Dhṛiṣṭadyumna when in *prāya*, 190-2.

DRAUPADI. Her birth, I, 165 f.; weds Five Pāṇḍavas, 184 ff.; incarnation of Śrī, 197; XVIII, 4; precautions against dissension among her husbands, I, 208 ff.; her children, III, 183; is gambled away by Yudh., but disputes the legality of it, is dishonourably treated by Dury., II, 58-73; impugns the justice of Providence and deprecates forgiveness, III, 27-36; discourses on duties of a loyal wife, 233 ff.; her Prayer to God (Hari or Kṛishṇa) in emergency answered, II, 68; III, 263; attempt of Jayadratha to capture her, III, 264 ff.; Kichaka's attempt to seduce her avenged by Bhīma, IV, 14-24; her passionate speech for war, V, 82; her death on way to Meru, XVII, 2; meets her husbands in Svarga, XVIII, 3.

DVĀRAKĀ. Or Dvāravati. Capital of Yādhavas (Vrishṇis) and of Kṛishṇa, I, 218-21; II, 14; III, 15; XIV, 14, 53; Raivatika festival at, XIV, 59 f.; overwhelmed by the sea, XVI.

DVITA. Brother of Ekata (q.v.) and Trita, IX, 36; XII, 336.

DVAITAVANA. Forest and lake, outside Kurujāngala, on the Bhoga-

vati (Sarasvati, acc. to Nilakantha), III, 11, 23 f., 177, 258.

DVAIPĀYANA. See Vyāsa.

DH

DHARMA. God of Justice, cursed for injustice, is born as Vidura, I, 107 f.; XV, 28; father of Yudh. by Kuntī, I, 123; III, 315; disguised as yaksha, tests Yudh. with questions, III, 313 ff.; also as a dog, XVII, 3; and in other forms to test men, V, 106; XII, 128, 273; XIII, 2; XIV, 32, 90 f.

DHARMADHVAJA. (=Janaka?) King of Mithilā, whose claim to be emancipate was disproved by female mendicant, XII, 320.

DHARMARĀJA. Epithet of Yama, and of Yudh.

DHARMAVYĀDHA. Śūdra; virtuous hunter of Mithilā, instructs Kauśika, III, 207-16.

DHĀTRI. The Great Ordainer, an Epithet of Brahmā, q.v.

DHUNDHU. Dānava chief, hiding in desert sand, slain by Kuvalāśva, III, 201-4.

DHṚITARĀSHṬRA. K. Son of Vyāsa, and brother of Pāṇḍu, born blind, I, 106; weds Gāndhārī, 110; father of 100 sons, one dr. and Yuyutsu, I, 115-17; his minister Kaṇika's advice, 140; consents to gambling match, but vacillates and frees the Ps., II, 49 ff.; his forebodings, II, 81; III, 48 ff.; his sleepless night, V, 33-40; warned by Sanjaya of Kṛishṇa's greatness, 67 ff.; holds council to discuss peace or war, V, 72 ff.; attributes his calamities to fate, II, 49 ff., 81; V, 159; declines gift of eyesight, VI, 2; receives reports of the battle from Sanjaya, VI, 4, and onward; his decline due to Baka Dālbhya's

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- anger, IX, 41; consoled by Vyāsa and Kṛishṇa, 63; reconciled with Ps., XI, 1-15; after fifteen years retires to forest at Kurukshetra, XV, 1-25; is granted by Vyāsa a vision of deceased relatives, 29 ff.; dies in forest fire, 37-9.
- DHRISHTADYUMNA.** K., son of Dru-pada, brother of Draupadī. Born of sacrificial fire to slay Droṇa, I, 167; appointed commander-in-chief of Pāṇḍava army, V, 151; slays Droṇa, VII, 190 ff.; killed by Aśvatthāman in night attack, X, 8.
- DHAUMYA.** B. Purohita of Ps., I, 183; II, 53, 80; III, 3; enumerates tīrthas, III, 86 ff.; explains seasons and movements of heavenly bodies, 163; brother of Asita Devala, I, 183.
- ### N
- NAKULA.** Twin son with Sahadeva of Madrī, wife of Pāṇḍu, I, 124; bewitched by a yaksha, III, 313 f.; assists at the Rājasūya, II, 32; and horse sacrifices, XIV, 72; noted for his beauty, XVII, 2.
- NAMUCHI.** Asura, slain by Indra, IX, 43; through resignation and detachment found peace in calamity, XII, 226.
- NARA and NĀRĀYAṆA.** Two ancient ṛishis, munis or deities, VII, 12; XVI, 8; with hermitage at Badarī, where they practised great austerities and sacrifices, VII, 201; XII, 342-6; at Daksha's sacrifice, XII, 342; re-incarnated in every age, V, 49; VII, 201; especially in Arj. and Kṛishṇa; invoked in opening stanza, I, 1.
- NARMADA.** River, III, 121 f.; XIII, 25.
- NALA.** K. of Nishādas, weds Damayanti. Their story, III, 52-79.
- NAHUSHA.** K. of Lunar Dynasty, F. Yayāti, I, 75; usurped throne of Svarga, was hurled thence for pride and oppression, and turned into a serpent, V, 9-18, XIII, 100; as such he seized Bhīma, and was restored to heaven by Yudh., III, 181.
- NACHIKETA.** R., son of Uddālaka, died and returned to life, having seen the World of Bliss and Goloka, XIII, 71 ff.
- NĀRADA.** Devarshi tells Ps. the story of Sunda and Upasunda, I, 208-12; visits Yudh. and describes the halls of the gods, II, 5 ff.; brings Yudh.'s message from Pāṇḍu in Svarga, 12; predicts destruction of Kurus, 80; enumerates the tīrthas, III, 80-85; compares the merits of Śibi, Suhotra and himself, 194, 198; relates story of Gālava and Yayāti, V, 106 ff.; tells Akampana the origin of death, VII, 52 ff.; relates history of Karna, XII, 1-6; is the model man, XII, 230; preaches ahimsā, 272; is taught concerning the Supreme Spirit, and sees the White Island and Nārāyaṇa, whom he praises in a hymn, XII, 334-8; stays with Nara and Nārāyaṇa, 342; brings Yudh.'s news of death of Dhṛit., etc., XV, 37.
- NĀRĀYAṆA.** (1) Kṛishṇa (q.v.); (2) twin ṛishi with Nara (q.v.), XII, 343-6; invoked with Nara and Sarasvatī, I, 1; (3) the One Eternal Spirit, identified with Viṣṇu; has three forms, Samkarshaṇa, etc., assumes incarnations; praised in 99 names (see the Nārāyaṇīya, XII, 334-51), yet he worships Rudra, VII, 201.
- NIMI.** K. Founder of śrāddha feast, XIII, 91.

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NIVĀTAKAVACHA. Dānavas, dwelling in the sea, invulnerable by the gods, conquered by Arj., III, 165-72.

NISHĀDA. A non-Āryan people, I, 28 f., 132 f., 148; III, 53; XIV, 83.

NRIGA. King, XIII, 2, 70.

NAIMISHA. Forest, I, 1; III, 84; IX, 37; on the Gomati river, XII, 355.

P

PANCHARĀTRA. A religious system, XII, 336, 350. See *Sātvata*.

PANCHAŚIKHA. B. Overcomes Janaka's 100 preceptors and instructs Janadeva on emancipation, etc., XII, 218.

PANCHĀLA. A people on the Ganges Doab, ruled over by Drupada (q.v.), I, 131; II, 14.

PAYOSHNI. The river Tapti, III, 120.

PARĀŚARA. R. Grandson of Vasiṣṭha, and father of Vyāsa, hears story of Aurva, I, 178 ff.; instructs King Janaka, XII, 290 ff.

PARIKSHIT. Grandson of Arj., posthumous son of Abhimanyu by Uttarā, father of Janamejaya, and sole survivor among Ps. of the war, and so king at Hastināpura, XVII, 1; still-born, but revived by Kṛishṇa, XIV, 66-70; killed by 'snake' Takshaka, whence the snake sacrifice, I, 41-4, 49 f.

PĀNDAVAS. Five sons of Pāṇḍu; their birth and upbringing, I, 115 ff.; sent away to Vāranāvata, escape a plot to destroy them there by fire, 141 ff.; in hiding at Ekachakra, 157 ff.; wed Draupadī at Kāmpilya, 135, 184-99; receive half-kingdom and make capital at Indraprastha, 201-7. After many years lose their kingdom and are exiled, II, 58-76; during twelve

years' exile visit the tirthas, III, 95-156; and Himālayas, 158-81; one year in disguise at court of Virāṭa, IV; negotiations for restoration of kingdom fail, and end in decision for war, V, 1-150; assembled at Kurukshetra, obtain permission of their gurus, Bhīshma, Droṇa, etc., to fight them, VI, 43; visit Bhīshma at night, VI, 107. The eighteen days' battle, VI-XI; learn that Karna is their brother, XI, 27; listen to Bhīshma's last discourse, XII, XIII; celebrate horse sacrifice, XIV, 52-89; for fifteen years share kingdom with Dhṛit., till he retires, XV, 1-4; after a few years, renounce the world, make pradakṣhiṇa of kingdom and set out for Meru; all but Yudh. die on the way, XVII, 2; in Svarga, XVIII; Parikshit, their only surviving heir, XVII, 1.

PĀṇḍu. Father of Ps., I, 111-27.

PĀṇḍyas. People and country of South India, I, 187; II, 31, 52; III, 85; V, 19-22; VIII, 19-21.

PINGALĀ. Converted courtesan, XII, 174.

PULOMĀ. Wife of Bhṛigu, I, 5.

PUSHKARA. (1) Brother of Nala, III, 59, 78; (2) Tirtha, now Pokur, near Ajmir, III, 82; XVIII, 5.

PŪJANI. A wise parrot, XII, 139.

PRITHĀ. = Kuntī, q.v.

PAUSHYA. K. His queen's ear-rings obtained by Uttanka, I, 3.

PRAJĀPATI. Epithet—of seven or ten progenitors of mankind, XII, 207 f., 334; of the seven ṛishis; of Daksha, I, 75; and of Brahmā, VIII, 33; XII, 299.

PRADYUMNA. (1) Son of Kṛishṇa by Rukmiṇi, II, 14; III, 16 ff.; (2) a form of Nārāyaṇa, XII, 339.

PRABHĀSA. Tirtha, on sea coast near

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- Dvārakā**, III, 88, 118; IX, 35; XVI, 2, 3.
- PRAHLĀDA**. Virtuous Asura King, F. Virochana, II, 68; V, 35; defrauded of his merit by Indra, XII, 124; testifies to the peace of detachment, 179, 223.
- B**
- BAKA**. (1) Rākshasa, slain by Bhīma, I, 157 ff.; (2) long-lived ṛishi, speaks on mysteries of Providence, III, 193.
- BAKA DĀLBHYA**. R. visits Ps., III, 26; his anger the cause of the fall of the Kauravas, IX, 41.
- BADARI**. Hermitage of Nara and Nārāyaṇa at source of Ganges, visited by Ps., III, 47, 142, 156, 177; XII, 343.
- BANDIN**. Sūta, defeated in debate by Aṣṭavakra, III, 132 ff.
- BABHRUVĀHANA**. Son of Arj. by Chitrāṅgadā; kills his father, I, 217; XIV, 79-81.
- BALADEVA**. = Balarāma. Elder brother of Kṛishṇa; meets the Ps. at Prabhāsa, III, 118; neutral in the war, goes on pilgrimage, IX, 35-54; witnesses combat between Bhīma and Dury.; blames Bhīma for unfairness, 53-60; his death, XVI, 4.
- BALĀKA**. Example of gaining merit through a wrong act, VIII, 69.
- BALI**. Asura, son of Virochana; example of resignation in misfortune, XII, 224-7.
- BĀHLIKA**. K. Elder brother of Śāntanu, to whom he resigns the Lunar throne for another kingdom, V, 149; ally of Ks., V, 167; VII, 157.
- BṚIHADAŚVA**. R. tells the story of Nala and Damayantī, III, 52-79.
- BṚIHASPATI**. B. Purohita of the Devas and Marutta, XIV, 6; Śuka, XII, 324; and Vasu, 336; speaks on the Hereafter, XIII, 111 ff.
- BRAHMAN**. The one eternally unchanging unconditioned, imperishable Reality, having no second, III, 133; neither male nor female, *sat* nor *asat*, XII, 201; called Ātman, Paramātman, Ekātman, XII, 351; Akshara, XIV, 28; Tad, VI, 29, 31, 37; called also Kāla (time) as the ultimate absorber of all, XII, 223, 232; XIII, 1.
- BRAHMA**. The first god of the triad, Creator, Ordainer (Dhātṛi), Grandsire (Pitāmaha), Prajāpati, Jagatprabhu, World Guru, revered by all, V, 49; friend of Devas and Asuras, V, 78; and of all creatures, II, 11; and castes, I, 164; Arbiter in disputes, rectifying injustice or remedying distress, I, 7, 24, 64, 213, etc. Dwells in Mahāmeru, III, 163; his assembly hall is supersensuous and immeasurable, II, 11; offered sacrifices in Himavat, II, 3; III, 87; XII, 166, etc.; was once charioteer to Śiva, although superior, VIII, 34; is worshipped at Pushkara and Śrīkuṇḍa, III, 82. His worship neglected because of his gentleness, XII, 15. Festival in his honour, IV, 13. Said to have composed a great treatise on human duty, XII, 59. Under name of Dhātṛi, etc., he is spoken of theistically as the one GOD.
- BRAHMAŚIRAS**. Magical weapon, I, 139; III, 91; X, 12.
- BH**
- BHAGADATTA**. Kg. of Prāgjyotisha, slain by Arj., VII, 26-32.
- BHAGAVAD-GĪTĀ**. VI, 25-42, teaches Sātvata religion, XII, 348.

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- BHARATA.** K., S. Śakuntalā, I, 68-74, 94 f.; III, 90; VII, 68.
- BHARADVĀJA.** R. Discusses with ṛishi Bhṛigu, XII, 182 ff.; F. Yavakri, III, 135-8.
- BHĀRADVĀJA.** Any descendant of Bharadvāja, e.g. Droṇa, and one who gave ruthless counsel to Śatrunjaya, XII, 140.
- BHĀRGAVA.** Any descendant of Bhṛigu, e.g. Jamadagni, Śaunaka and Mārkaṇḍeya, I, 5 ff.; XII, 309.
- BHĪMA.** (1) Son of Vāyu by Kuntī, I, 111, 123; thrust into Ganges, descends into Nāga-land, 128 f.; slays Hiḍimba and Baka, 152 f.; and Jarāsandha, II, 20 ff.; vows to avenge Draupadī, 68-71; kills Kirmira, III, 11; advises war with Dury., 36; meets his brother Hanumat, 146 ff.; fights the Rākshasas guarding the lotus-lake, 152 ff.; slays Jaṭāsura, 157; disperses Yakshas, 160; seized by a boa, 178; drinks of enchanted lake and faints, 311; kills wrestler at Virāṭa, IV, 13; kills Kichaka to save Draupadī, 14 ff.; recovers Virāṭa's kine, 25; prominent in battle, VI, 60, 69, 75; fights Karna, VII, 126-39; challenges Dury., IX, 30-3; has combat with him with maces and breaks Dury.'s thigh, 55-60; pursues Aśvatthāman, X, 10-16; dies on way to Meru, XVII.
- (2) King of Vidarbha, F. Damayanti, III, 52 ff.
- BHISHMA.** K. S. Śāntanu by Gangā, renounces throne and becomes celibate, obtains brides for his father and Vichitravīrya, brings up the Ps. and Kurus, his virtuous rule, I, 96-110; affirms to Śiśupāla the greatness of Kṛishṇa, II, 40; advises peace, V, 124; Ambā seeks his death, 173 f.; commands Kuru army eight days, VI; permits the Ps. to fight against him, VI, 83; tells them how alone he can be slain, 107; falls and lies on a bed of arrows, 108-20; his great discourse, XII, 50-XIII, 166; death after fifty-eight nights on the bed of arrows, XIII, 167.
- BHŪRISRAVAS.** K. S. Somadatta, grandson of Bāhlika, fights Sātyaki and kills his ten sons, VI, 74 ff.; is slain by Sātyaki when in prāya, VII, 140-4.
- BHṚIGU.** Son of Brahmā, whence the Bhārgavas, I, 5; husband of Pulomā, ib. His talk with Bharadvāja, XII, 182-92.
- M
- MAGADHA.** Kingdom, I, 113; II, 14; V, 19; XIV, 82 (capital, Girivraja).
- MANKAṆAKA.** R. Proud of his merit, but humbled by Mahādeva, III, 83; IX, 38.
- MANKI.** Renounced desire, because convinced that all was decided by destiny, XII, 177.
- MAṆIPURA.** City in South India, I, 215; XIV, 79; XVII, 1.
- MAṆIBHADRA.** K. of Yakshas, III, 64 f., 139; XII, 271.
- MATANGA.** S. Śūdra by Brāhman mother; tries in vain to gain Brāhmanhood, XIII, 27-9.
- MANU.** (1) S. Vivasvat (Sūrya), saved at Deluge, III, 187; (2) law-giver quoted, I, 73; III, 35; V, 40; XII, 21, 36, 95, 265; XIII, 46 *et passim*, but unnamed. 'Three books alone (III, XII, XIII) contain as many as 260 ślokas of the 2,684 of the *Mānava-dharma-śāstra*' (Macdonell).
- MAYA.** Asura, saved from burning

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- forest, I, 228; builder of Tripura, VIII, 33; builds hall for Yudh., II, 1-4.
- MARUTTA.** K. His hidden treasure, VII, 55; XIV, 1-10, 63-5.
- MAHĀKĀLI.** Goddess, a form of Umā, XII, 284.
- MAHĀDEVA.** = Śiva, q.v. The name Mahādeva is especially used in X, 1 f.; XIII, 140-8, 160 f.
- MAHĀBHĀRATA.** Its composition, successive editions and repetitions; its ritual use, and ethical purport, I, 1, 59 f.; XII, 346; XVIII, 5.
- MAHĀBHISHA.** = Śāntanu, I, 94 q.v.
- MAHISHĀSURA,** III, 231.
- MAHENDRA.** Mountain range (Western Ghats), III, 114-7.
- MĀTALI.** Indra's charioteer, III, 42; V, 97 ff.
- MĀTRIS.** 'Mothers,' good and evil, of the world sprung from Skanda, III, 226-30; their names, III, 37 (l. 33); IX, 46.
- MĀDRI.** W. Pāṇḍu, I, 113 ff.; M. Nakula and Sahadeva, 124.
- MĀNDHĀTRI.** K. III, 126; XII, 64, 90, 121; friend of Indra, XII, 122.
- MĀRKAṆḌEYA.** Ever-young ṛishi, III, 25; his long discourse, 183-232, witnessed the creation, III, 188; relates stories of Rāmāyaṇa, 273 ff.; and Sāvitrī, 293 ff.
- MITHILĀ.** Capital of Videha, III, 207; XII, 218; 'though all Mithilā be burned,' XII, 178.
- MUDGALA.** R. Refuses Svarga, III, 260; his inexhaustible bowl, ib.
- MEGHASANDHI.** K. of Magadha, XIV, 82.
- MEDHAVIN.** B. Discourses on the higher life, and *summum bonum*, XII, 175, 277.
- MERU.** Mount, III, 163; VI, 7.
- MAITREYA.** R. Discusses with Vyāsa at Benares, XIII, 120.
- Y**
- YAKSHAS.** Under Kubera, guard Himālayan retreats, dispersed by Bhima, III, 160 f.; questions Yudh. at enchanted lake, 311 ff.; their King Maṇibhadra, III, 64.
- YAMA.** Lord of the spirits of the dead, III, 297-9; also called Dharmarāja, judge of the dead.
- YAMUNĀ.** River Jumna, I, 60; III, 126, 308; XIII, 50.
- YAYĀTI.** K. of Kāśi, exchanged old age for youth, fell from heaven through pride, and re-ascended, I, 76-93; III, 195; V, 115-23; IX, 41.
- YAVAKRI.** R., III, 135-8.
- YAVANA.** A people, V, 19; = Ionian (Bactrian?) Greeks, VI, 9; XIII, 35; XIV, 73.
- YĀJÑAVALKYA.** B. at court of Janaka, XII, 310-18.
- YĀDAVAS,** I, 8, 3 (see Vṛishnis).
- YUDHISHṬHIRA.** S. Kuntī by Dharma, I, 115-24; installed as heir, 139; his palace hall, II, 1-4; after prosperous rule offers Rāja-sūya sacrifice, 13, 33-45; vows to live for others, 46; gambles away kingdom, brothers and wife, 58-65, 74-6; learns *pratismṛiti*, III, 36; listens to story of Nala, 52 ff.; and of Rāma and Sitā, 273 ff.; answers Yaksha's questions, 311 ff.; although reputed righteous, V, 1, suggests to Śalya to use treachery, V, 8; consoled by story of Indra regaining Svarga, V, 9-18; his modest demand of the Kauravas, 31; junior to Karṇa, 138 ff.; visits Bhishma at night, VI, 107; Droṇa attempts to capture him, VII, 17-25; comforted by story of Akam-

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- pana and other kings, VII, 52-71; deceives Droṇa and so causes his death, 190-2; wounded by Kārṇa, VIII, 47-64; Arj.'s quarrel with him, 65-71; dissuaded from retiring to forest, XII, 7-37; installed as K., 37-42; offers hymn of adoration to Kṛishṇa, 43 f.; receives instruction from Bhīshma, XII, 50-XIII, 165, for 50 days, XIII, 167; visits Dhṛit. at Kurukshetra, XV, 21 ff., 36; renounces the world and alone reaches Meru, XVII, 1-3; after severe testing enters heaven, XVIII.
- YUYUTSU.** S. of Dhṛit. by a Vaiśya woman, I, 115; sided with Ps., VI, 43; sole survivor of Dhṛit.'s sons, IX, 29; guards the capital, XV, 23; remains behind at final departure of Ps., XVII, 1.
- YUYUDHĀNA.** Sātyaki. K. of Somakas (Yādavas), ally of Ps., III, 150; V, 3, 19, 151; his ten sons killed by Bhūriśravas, VI, 74; kills Bhūriśravas unfairly, VII, 140-4; one of the five survivors of the night slaughter, X, 1-9; death at Dvārakā, XVI, 3.
- R**
- RAKSHASAS.** See p. 3 f., and Alam-busha, Kirmira, Ghaṭotkacha, Baka, Rāvaṇa, Vibhīshaṇa, Hidimba.
- RĀMA.** (1) S. Jamadagni = Paraśu Rāma (a name not in Mahābhārata), half B., half Ksh., XIII, 4, 52-6; lived in Mahendra mountains, punished Arj. Kārtavīrya, slew all Kshatriyas at Kurukshetra, I, 2, III, 114-7; XII, 48; XIV, 29 f. In later age, tutor to Bhīshma, whom he fights for 23 days, V, 176-85; defeated by Rāma Dāśaratha, III, 99; advises peace, V, 96; gives
- Kārṇa magical weapons, VIII, 31; (2) S. of Dāśaratha; his story (Rāmāyaṇa), III, 148-51; 273-92.
- RAVAṆA.** Rākshasa, K. of Lanka, III, 273 ff.
- RAHU.** Daitya, beheaded at the churning of the ocean, became enemy of Sun and Moon, I, 19; size of his surviving head, VI, 11.
- RUKMIN.** K. of Bhojas, brother of Rukmiṇi, III, 12; V, 50, 158.
- RUKMIṆI.** W. Kṛishṇa, V, 158; becomes sati, XVI, 7.
- RUDRA.** See Śiva.
- RURU.** B. Vows to kill every 'snake', hears story of Āstika, I, 8-13.
- RAIBHYA.** R. Friend of Bharadvāja and F. Yavakri, III, 135-8.
- L**
- LOPAMUDRĀ.** W. Agastya, III, 95-9.
- LOMAŚA.** R. Accompanies Ps. to tīrthas, III, 47, 92 ff.
- V**
- VAJRADATTA.** S. Bhagadatta, K. of Prāgjyotiṣa, XIV, 75 f.
- VARUṆA.** Lokapāla and Āditya, lord of the waters, I, 225; III, 55, 165; his hall, II, 9; and tīrthas, IX, 47.
- VAŚIṢṬHA.** Purohita of Ikshvāku line; his great deeds, XIII, 155; his conflict with Viśvāmitra, IX, 42; and grief at death of his son, I, 174 ff.; curses the Vasus, 96-9; instructs Karālajanaka on Yoga-sāṅkhya, XII, 302-8; his praise of cows, XIII, 78-80.
- VASU.** (1) Eight semi-divine beings cursed to be born as mortals, I, 96-9; cursed Arj. for unfair death of Bhīshma, XIV, 81. (2) Uparichara, q.v.
- VASUDEVA.** F. Kṛishṇa; his death, XVI, 7.

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- VASUMANAS.** K. Instructed by Vāmadeva, XII, 92 ff.
- VASUMAT.** K. S. Janaka, who was taught notable precepts on virtuous living, XII, 309.
- VĀTAPI.** Daitya, slain by Agastya, III, 95 ff.
- VĀMADEVA.** R. Married frog princess, III, 192; instructs King Vasumanas, XII, 92.
- VĀRĀNASI.** Capital of the Kāśis, captured by Haihāyas and recovered, XIII, 30; home of Tulādhāra, XII, 261.
- VĀSUDEVA.** = Kṛishṇa, q.v.
- VĀSUKI.** Serpent K., 14, 18, 48, 128.
- VICHAKHNU.** K. Protests against animal sacrifices, XII, 265.
- VICHITRAVĪRYA.** K. I, 100 ff.
- VIDURA.** S. Vyāsa, by Śūdra woman, incarnation of Dharma, I, 107; XV, 28; envoy to Ps., I, 205 f.; opposes gambling match, II, 49; advises recall of Ps., III, 4-10; counsels Dhṛit., V, 33-40; XI, 2; retires to forest, where he dies, XV, 15, 28.
- VINATĀ.** W. Kaśyapa, and M. Garuḍa, enslaved by co-wife and freed by Garuḍa, I, 16-34.
- VINDHYA** Mountains, III, 104.
- VIPULA.** Ascetic, XIII, 41-3.
- VIBHĪSHANA.** Brother of Rāvaṇa, III, 148; chooses integrity as his boon, and is promised immortality, III, 275; sides with Rāma, 283 ff.
- VIRĀṬA.** K. of Matsyas, with whom Ps. lived in disguise, IV *passim*; his death in battle VII, 186.
- VIŚVAKARMA.** The artificer of the gods, II, 8 ff.; III, 161; VIII, 31, 34, 53.
- VIŚVĀMITRA.** K. of Kanyākubja; his birth, XII, 49; attains Brāhmanhood, IX, 39; conflict with Vāśiṣṭha, I, 174 f.; IX, 42; F. Śakuntalā, I, 71; his mighty deeds, XIII, 3 f.; breaks caste in famine, XII, 141 f.
- VIŚVĀVASU.** Gandharva K., tests the knowledge of Yājñavalkya, XII, 318.
- VISHṆU.** (1) An Āditya, I, 66; V, 97; VI, 34. (2) One of a triad of gods; co-ordinate with Brahmā and Śiva. (3) Name of the Supreme God, II, 33; III, 163, 272; VI, 28-30; XII, 63, 207-9, 280 f.; 334-51; XIII, 139 f.; 147-9; visible only by grace, XII, 336; His pre-eminence disputed, III, 49; VII, 201; XIII, 139 f., his yoga sleep, III, 203; slayer of the demon Madhu, III, 203; incarnations, III, 272; VI, 28-30; XII, 209, 339, 347; thousand names, XIII, 149; cf. XII, 342; hymn to, III, 201; cf. Nārāyaṇa, Hari, Kṛishṇa, Vāsudeva.
- VITAHAVYA.** Ksh. who became a B. by a Brāhman's word, XIII, 30.
- VRITRA.** Dānava, obstructor of rain, demon of drought; opponent of Indra, XIV, 11-3; slain by Indra, V, 9 ff.; XII, 281; although he lost Svarga, he attained the Brahma-state, XII, 279 f.; type of all national enemies, and of internal foes, XIV, 11.
- VRISHADARBHA.** K. of Kāśi (= Uśinara, q.v. = Śibi), gives life to save a pigeon, III, 130, 197; XIII, 32.
- VRISHAPARVA.** R. living near Mount Kailāsa, III, 158 f., 177.
- VRISHṆI.** The Yādava clan to which Kṛishṇa belonged; they slay one another, XVI, 1.

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VEDA. B. Pupil of Ayoda and teacher of Uttanka, I, 3.

VAISAMPĀYANA. Narrator of MBh., I, 59 f.; XIV, 91; XVIII, 6.

VYĀSA. R. S. Satyavati by Parāśara, born on an island, hence called Dwaipāyana, I, 63; raises up offspring for his half-brother, and so F. Dhṛit., Pāṇḍu and Vidura, 101-6; confirms Draupadi's marriage, 193; warns Yudh. of impending disaster, II, 46; prevents plot of Dury. to kill the Ps., III, 7 ff.; visits Ps., 259 ff.; teaches Yudh. *pratismṛiti*, 36; advises Dhṛit., V, 67; imparts invisibility to Sanjaya and describes the omens, VI, 1, 2. Visits Yudh. in battle to console him, VII, 52 ff.; foretells victory in five days, 180; explains failure of Āgneya weapon, 201; instructs his son Śuka, XII, 231 ff., 321, 323 ff.; exonerates Yudh. of guilt, XII, 7-36; his relation to Nārāyaṇa, 340; averts harm from aishika dart, X, 13; assures an insect that it will rise to Brahmahood, XIII, 117 ff.; talks with Maitreya, 120 ff.; advises horse sacrifice, XIV, 1; grants vision of deceased relatives; XV, 29 ff.; consoles Arj., XVI, 8; composer of MBh., I, 1; XVIII, 5; and therefore no other than Nārāyaṇa, XII, 36.

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ŚAKUNI. S. Gandhāra K., plans the gambling match, II, 48; slain in battle, IX, 28.

ŚAKUNTALA. Dr. of Viśvāmitra and Menakā, adopted by Kaṇva, weds Dushyanta, I, 68-74.

ŚAKRA. = Indra, q.v.

ŚAMPĀKA. Attained peace through detachment, XII, 176.

ŚARMISHTHĀ. Maid and consort of Yayāti, and M. the Yādavas, I, 78-83.

ŚALYA. K. of the Madras; brother of Pāṇḍu's wife Mādri, gives army to Dury. and sympathy to Ps., V, 8-18; VI, 43; becomes Karna's charioteer and quarrels with him, VIII, 31-45; fourth commander of Kauravas; slain after half day, IX, 1-8.

ŚĀNDILI. B. On marks of a virtuous woman, XIII, 123.

ŚĀNTANU. = Mahābhisha, K. of Lunar Dynasty, F. Bhishma; weds (1) Gangā, (2) Satyavati, I, 94-100.

ŚĀRNGIKAS. Bird offspring of ṛishi, I, 229.

ŚĀLVA. Daitya, lord of aerial city Saubha, brother of Śiśupāla; besieges Dwārakā, slain by Kṛishṇa, III, 12-23.

ŚIKHAṆḌIN. = Ambā, Dr. of Dru-pada, but after self-immolated reborn as a man, V, 173-92, brings about death of Bhishma, VI, 107-20; slain, X, 8.

ŚIBI. = Uśinara, q.v.; more meritorious than Nārada, III, 194, 197.

ŚIVA. = Mahādeva, co-ordinate with Brahmā and Viṣṇu.

His two aspects, XIII, 160 f.; (1) gracious ('Śiva'), VII, 20, 202; VIII, 33, 86; XII, 153; (2) austere (Rudra, Hara, Sthānu), the Great Yogi, VI, 6; XII, 327; XIII, 141; invoked before slaughter, II, 16; III, 272; VII, 72, 193; X, 1; XI, 17; assists warriors, VII, 202; X, 17; haunts cemeteries, XIII, 139.

His four faces, three eyes, blue neck, Pāśupata weapon, etc., I, 213; III, 37; V, 35; XII, 343; XIII,

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- 140; is worshipped through linga ('ever-chaste,' XIII, 161) and śata-rudriya, VII, 81, 201 f.; XIII, 160.
- His famous deeds: swallowed poison, I, 18; caught Ganges in his hair, III, 108 f.; broke up Daksha's horse sacrifice and blinded Bhaga, III, 44; X, 17; XII, 283; XIII, 160; broke Indra's arm, *ib.*; consumed Kāma with his eye; destroyed Tripura, VIII, 38 f.; revived a dead child, XII, 153; humbled Mankanaka, III, 83; IX, 38; fought Arj. as Kirāta, and gave him weapons, III, 38-40, 161; had Brahma for his charioteer, VIII, 31; discoursed with Umā, XIII, 141-5; Arundhatī, IX, 48; and Brahmā, XII, 350; told Daksha of Pāsupata religion, XII, 284; granted a vision of himself to Kṛishṇa and others, XIII, 14-16; III, 82; X, 6; VII, 80; XIII, 14.
- The chief Śaiva passages are: VII, 201; X, 6, 17 f.; XIII, 14-8, 139-61; in these Śiva is regarded as the Eternal Brahman, and God of gods, and is acknowledged as such by Nārāyaṇa, VII, 201 f.; XIII, 14-18; see *Īśāna*. Hymns of adoration to him, III, 39; VII, 81, 201; VIII, 33; IX, 38; X, 7; XII, 284; XIII, 15; his thousand names, VII, 202; XII, 284 f.: XIII, 17.
- ŚISUPĀLA. K. of the Chedis, brother of Śālva, general of Jarāsandha; disputed Kṛishṇa's pre-eminence, enumerated and denounced his misdeeds, and was slain by him, II, 14, 29, 34-45.
- ŚUKA. Son of Vyāsa, instructed by his father XII, 231-55; surpasses his father and attains emancipation, XII, 323-33.
- ŚUKRA. = Uśanas, q.v.
- ŚAUNAKA. (1) Descendant of Bhṛigu, at whose sacrifice in Naimisha MBh. was recited, I, 1, 4, 5.
- (2) Indrota Śaunaka, instructs 'Janamejaya of old' (!) on expiation of sin, XII, 150.
- ŚRĪ. Goddess of wealth and prosperity; incarnate in Draupadī, I, 147; XVIII, 4.
- ŚVETA DVĪPA. The White Island, XII, 335-44;
- ### S
- SAMVARAṆA. K., F. Kuru by Tapatī, I, 94, 171 f.
- SAMŚAPTAKAS. Sworn die-hard warriors, VII, 17 ff.; VIII, 16 ff., 47.
- SAGARA. K. of Ayodhya, III, 106 f.
- SANKARSHAṆA. Form of Nārāyaṇa, XII, 339.
- SANJAYA. 'Sūta' (bard) of Dhṛit.: sent on mission to Ps., V, 20-32; discoursed with Dhṛit., 32, 67 ff.; claims spiritual insight through bhakti, V, 69; receives power to witness the battle unseen, VI, 2; and reports its progress, VI, 4-X, 9; retires to forest with Dhṛit., XV, 15-18; his death, 37.
- SATYA. B. Offered only mental sacrifices, XII, 272.
- SATYABHĀMĀ. W. Kṛishṇa, III, 233.
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